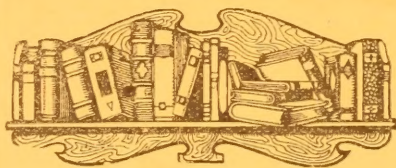


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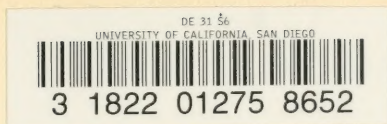
My Book



As one in search of beauty goes
Into the garden for a rose,
So let me find some quiet nook,
And seek for wisdom in a book,
And there upon the printed page
Dream with the poet and the sage,
Such dreams as lead the world aright
Like flaming beacons in the night.

James W. Foley

Harriette B. Thompson



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THE SPRING OF NEDA
"The most ancient of waters"

SPRINGS AND WELLS

IN GREEK AND ROMAN LITERATURE

THEIR LEGENDS AND LOCATIONS

BY

JAMES REUEL SMITH

WITH TWO ILLUSTRATIONS

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press

1922

SPRINGS AND WELLS

IN GREEK AND ROMAN LITERATURE

THEIR LEGENDS AND LOCATIONS

BY

JAMES REUEL SMITH

by

James Reuel Smith

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To

HOWARD RUSSELL BUTLER

WHO HAS FONDLY PICTURED

"THE MOTHER OF SPRINGS"

IN EVERY MOOD OF HER BEAUTY

THESE SKETCHES OF SOME OF HER DAUGHTERS ARE DEDICATED

PREFACE

Even the Queen and the King, in the days of fable, were constrained to visit the sources of water supply quite as forcibly as Mahomet was compelled to the Mountain, and, just as, later, the idler at the village pump, or the more aspiring Spa, learned all the news of the neighborhood, so the reader, who leisurely traces the path that meanders by the numerous fountains of the ancient writers and makes the rounds of the Springs of Mythology, becomes the entertained recipient of all the gossip and the family history of that classic band of beings of the brain that the early poets preserved and transmitted to posterity.

The gossip at each successive Spring widens the reader's circle of acquaintance, and, before the end of the path is reached, there is little of interest in the records of the masters of make-believe that has not been laid before the literary loiterer and absorbed in the most pleasant manner.

One of the first of the philosophic tenets likely to present itself to the human mind would be Metempsychosis, and Metamorphosis would follow by natural suggestion. Given the factors of facial resemblance, affection and absence, and the germs of the doctrine would inevitably sprout in some thinking brain.

Later, in meditation, fancy and reasoning would find no limit to the guises the vital spirit might assume. When one had seen the yolk of a little egg change into an eagle

with a six-foot spread of wing and fly away out of sight Heavenward; or had discovered that a tiny acorn could assume the form of a tree and become a giant in size and strength, it was not a stretch for the imagination but rather a pastime to fancy a human being changed into any conceivable object; or even, as in the story of Deucalion and Pyrrha, or that of Cadmus, to suppose stones transformed into men and women, or teeth into a fully accoutered army.

A simple plot was thus naturally furnished upon which to ring the changes of a thousand tales, going back even to the creation of the world out of—nothing.

Every country and every tongue produced entertaining fancies of this character, borrowed, interchanged and elaborated through legendary medium, until, at last, they appeared polished in rhythm, and then in writing.

Such tales came down from Hesiod, Homer and Ovid in their best embellished form, and, among them all, those relating to transformations into Springs are neither the least romantic nor absorbing, for the thread of them is, in many instances, spun from an ardent affection.

In these stories writers sometimes differ in giving names, and, sometimes, more or less in their versions. Perfect agreement among them, however, could hardly be looked for when it is considered that ancient authors frequently had to rely upon memory, as, with the comparatively few manuscripts then in existence, it was often impracticable to verify names and details by referring to the original work from which the account was drawn.

Ovid's description of the Creation shows a common origin with that of Moses—similarly, he mentions the Springs as the first terrestrial features created—and a serious interest attaches to Mythology from the fre-

quently overlooked fact that it was for two thousand or more years the religion of millions of people, among whom were some of the brightest intellects of which there is any record. Mythology, giving the genealogy of the gods from the beginning, was the Bible of those people and they accepted its most wonderful relation with no less gravity and respect than pious modern people, Mormons, Mohammedans, and others, accept the miracles in the basic books of their religions.

Temples were frequently built about or above Springs; and on the 13th day of October the Festival of the Fontinalia was held in honor of the divinities that presided over all Springs and fountains.

The nymphs of the Springs were the naiads to whom they were sacred, and this was not only poetical but practical, for, when the Spring is the sole source of supply, its waters need to be carefully protected so that they may be clear and clean at all times, and, among the religiously superstitious Greeks and Romans, such purity was best assured by appealing to their fears and calling them sacred, thus making their pollution an act of sacrilege.

The sacredness of the fountains being thus established, and their waters being perpetual, they became preëminently fitted to be called upon as witnesses when making vows, and they were so called upon even in ordinary assertion and exclamation, as, "By the Earth and all its Springs," "Now by the Wells whereof our Fathers drank," "O Fount of Dirce and thou, spacious Grove, ye are my witnesses."

Pausanias is one of the most prolific enumerators of Grecian Springs, but unfortunately he gives little data from which their appearance may be pictured. The poets, however, often portrayed the peculiarities of their

founts with minute detail, and it is to be hoped that their likenesses were true to nature.

Pausanias did little more than enumerate, and his book might be called a catalog of ruins from which one who is not on the spot can seldom draw any but a hazy outline of what he saw. The greater part of the temples and towns that he seems to have seen had been in ruins for centuries before he wrote about them, and were in a more dilapidated condition than the cities and cathedrals in the war-stricken districts of Europe in 1918. The best of the statuary had been carried off by conquerors, or was buried in the wreckage of roofless temples, and such wooden works of ancient art as remained were mutilated and rotting with age.

It would be interesting to know where he spent his nights on the road through these ruins, and on what he subsisted; he mentions no caravansary and no wine shop—but one can almost tell how often he quenched his thirst, by the names of the Springs he jotted down in his diary.

In fact, mountains, Springs and watercourses are now the best guides to the route he took in his travels. The mountains and the rivers are shown more or less meagerly in such atlases as furnish a very small scale map of "Ancient" this or that, but no one can get an idea of the whereabouts of the Springs without perusing the pages of old travelers, or those of the poets, or laboriously and often in vain going through Geographical Dictionaries, and the present is the first attempt to group together many of the Springs that classic authors of prose and poetry have thought worthy of mention.

After the deluge of the Greeks, who perhaps derived much of their mythology from the Egyptians, Deucalion and Pyrrha, the leaders of such as had survived with the

animals, not in a ship, but by seeking the heights of Mt. Parnassus, descended the mountain and began repeopling the country in the vicinity of the Spring of **Castalia**.

That Spring, having been erroneously endowed by the Roman poets with inspirational properties, has become the most famous Spring in the literary world, so that, though there is no fable of any transformation as its origin, it may be regarded as the origin of many transformations.

But incalculable harm has thereby been done to the Spring of **Aganippe**, and it is time she came into her own.

Still, as **Castalia**, up to the present, has enjoyed the honor of being the most noted Spring in the world, and neither sought the undue honor nor could protest against it, it would seem to deserve first mention in a list of Springs. Its history, however, commences with the flood, and there are antediluvian fountains whose age claims precedence, especially those of Arcadia, as to whose residents a suggestion is hazarded in the Foreword to *The Springs of Thessaly*.

Greece was a dwarf country whose distances were impressively magnified by the measure that was used to express them; thus the great stretch of 1400 stadia, both in length and in breadth, that was assigned to the Peloponnesus, represents 175 miles when the stadia are taken at their modern value of a furlong each and eight of them are reckoned to the mile.

In all languages "Spring" and "Well" are often used interchangeably and the "Well" of the classics is nearly always a Spring; when, in rare cases, it is really a driven well this is usually made clear either by the context, or by the reports of modern describers who have rediscovered the shaft.

An ancient author is cited in every case as a base

from which the history and fortunes of any particular fountain may be followed down in detail.

A series of intimate impressions of ancient springs as modern features having been interrupted by the outbreak of the recent war, that phase of the subject has for the most part been drawn from reports of scholarly travelers of the 17th century and subsequent years; and a concrete list of their names is substituted for several thousand scattered references, to them and to ancient writers, which have been deleted as being unduly cumbersome in a book for popular reading.

J. R. S.

NEW YORK, December, 1920.

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Fellows, C.	Spon & Wheeler
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SYNOPSIS

SPRINGS AND WELLS OF

GREECE

PELOPONNESUS:

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SPRINGS AND WELLS

GREECE; PELOPONNESUS

ARCADIA

I

NEDA; Hagno

Arcadia offers a most suitable starting point for a reading ramble through southern Greece.

Circling over Mt. Cyllene, which is more than a mile and a quarter high and lacks less than two hundred feet of being the highest peak in the peninsula, one would see the latter making its own map and describing the form of a mulberry leaf, a shape that suggested the present name of Morea and displaced the earlier one of Pelops' Isle or Peloponnesus.

Arcadia has been called the Switzerland of the Peloponnesus of which it is the second largest country, having a territory equal to a tract forty miles square, as against Laconia's square of forty-three and a half miles.

The Arcadians claimed an antiquity greater than that of the moon, a boast that becomes remarkably suggestive when considered in connection with a theory of one of the leading astronomers of the XXth century that the earth's satellite was thrown off from the western part of North America.

Among the Greeks the Arcadians were considered the rudest of their countrymen, and their religious ceremonies included human sacrifices down to the Macedonian period.

Thanks, however, to the Latin poets, arcadian has become a synonym for ideal innocence and virtue as illustrated in the lives of simple shepherds and their mates.

Arcadia was surrounded by mountains and was landlocked near the middle of the Morea; but in compensation for her isolation from the sea she was richer in river sources than any of the surrounding districts.

The Alpheus, the chief river of Greece, rose in her boundaries, and so did "the most ancient of waters"—the Spring of **Neda**.

By the brink of that Spring one stood at the entrance to the Corridor of Time.

Nearby was Lycosura, the oldest town; the first that the sun looked upon; the model of men's subsequent cities.

And yet Lycosura was some way down the Corridor, for before the time of towns came the gardens of the gods, and the birthplace of the greatest of the gods was at the Spring of **Neda** on Mt. Lycæus where Rhea became the mother of Zeus, or Jupiter as he was called across the sea, in Italy.

Other people, it is true, contended that Zeus was reared in their district, but the claim of the Arcadians is made appealing by its circumstantial presentation of details.

Rhea's name, given to a cave on Mt. Lycæus, locates the exact scene of the great event; before it occurred there was no water in sight in any part of Arcadia, all of its fountains being then still beneath the surface of the earth.

But as soon as the birth occurred Rhea raised her great arm and smote a spur of Mt. Lycæus called Cerausius so that it was rent asunder, and this Spring burst forth for

the infant's bath. It formed the River Neda which the Arcadians called the most ancient water, and which had the additional distinction of being the crookedest river in Greece; indeed it ran more erratically than any river in the world, as it was then known, except the Phrygian river Mæander whose 600 windings are proverbial and have enriched languages with a word to express superlative sinuosity.

Three Nymphs acted as nurses for Rhea and the juvenile Jove; Neda, Thisoa and Hagno; and the same writer who calls it **Neda** says that Hagno gave her name to the Spring on Mt. Lycaeus; under that name it is said that the stream's flow was unusually constant, it furnished as much water in summer as in winter, and in periods of drought it became the producer of rain, to cause which it was only necessary, after the proper sacrifice had been made, to lower a branch of oak to its surface and gently stir the water; whereupon a steam-like mist would rise, and after a little interval become a cloud, and this cloud gradually growing, and joined by other clouds, the parched parts of Arcadia were soon overcast, and then refreshed by a gentle rain, all of which had started from the stirring of the Spring, which was a much quieter and pleasanter process than one modern method of causing rain by cannonading and noisy explosions.

Among Jove's many epithets was that of Pluvius, Rainmaker, an attribute that perhaps led to the conception of this pretty conceit that the Spring possessed in a limited degree the power of the baby god that was brought up by its waters.

Rather remarkably this use of a branch to produce some peculiar virtue in a Spring seems never to have been improved upon—Moses used it and so did Elisha, and even the water finder of the present day, when he has

supplied himself with nothing more than a hazel twig, is fully equipped to locate the spot that shall, on digging or boring, produce the needed water, after, as of yore, a certain sacrifice having a pecuniary value has been made by the landowner.

Near the Spring of **Hagno** were two very notable groves, in one of which, the sacred Grove of Despoena, were specimens of grafting, far antedating and outwizarding the works of Burbank, that showed trees of different kinds, such as the oak and the olive, growing from the same root. In the other grove, that flourished long before the days of "Peter Schlemihl," men and beasts cast no shadows at any season of the year, although, as it was understood that any man who entered this grove would not live more than a year, it is perhaps not very surprising that in those days of rampant superstition no men's shadows were ever seen in the enclosure.

This ancient wonder was itself only an improvement on the account of a similarly shadowless forest, of Syene in Ethiopia, in which animals and trees cast no reflections, during that part of the year when the sun was in Cancer. (See No. 324.)

Perhaps it was somewhere among these scenes of the genesis of Jove that he afterwards had made that wonderful creation of the Grecian mind—the first woman; for Mt. Lycæus was known also as Mt. Olympus, and it was the Olympian body collectively that under Jove's command produced the composite creation Pandora. The account is more elaborate than the Mosaic relation, and it is only a coincidence that Eden read backwards suggests the name of **Neda**.

Jove having given his instructions, the Olympians began their composite labor; Vulcan, mixing earth with

water, "fashioned one like unto a modest, fair and lovely maiden: Venus endowed her head with grace: Minerva girdled and arrayed her; and around her skin the Goddess Graces and august Persuasion hung golden chains. The fair tressed hours crowned her about with flowers of spring; and Pallas adapted every ornament to her person.

"But Mercury endowed her with a shameless mind, and in her breast wrought falsehoods and wily speeches, and tricky manners, and a winning voice. And all bestowed on her a mischief to inventive men, to whom she was given that they might delight themselves at heart and hug their own evil, and against which all man's arts are vain."

And perhaps if the Spring of **Hagno** could have spoken when she first looked in its mirror she would have heard, like Eve at Eden's Spring, "What there thou seest, fair creature, is thyself."

This Spring produces an impetuous river, now called Buzi, which during its journey to the west performs much important and delicate work in defining the boundary lines of three countries; first adjusting the borders of Arcadia and Messenia, and then outlining the strip that separates Messenia from Elis at whose southern extremity it passes into the Ionian Sea.

Callimachus; Hymn to Jupiter. Pausanias; VIII. 38.

2

ARNE

Some ten stadia beyond the plain of Argum and near the highroad was another plain in which was the fountain of **Arne**, Lamb Fountain. It is second in interest only to the Spring of **Neda**, for Poseidon, the brother of Zeus, was reared at this fountain and fed with the lambs of the

flocks it watered, when his mother Rhea had deceived Cronus in order to prevent him from eating the baby sea god whom the Romans called Neptune.

The tale of her deceit seems to furnish a reason for the appellation Hippius that was often given to Poseidon which is more likely than any of the explanations usually offered; it was, as Rhea told it, that Cronus' latest son was a foal, and he, as she had expected, immediately devoured the colt that she led up to him to prove her story.

This royal example might have made horseflesh more popular had Cronus not weakened his authority as an epicure by devouring with equal avidity the stone that Rhea at another time made him believe was the form in which his son Zeus had been born.

The fountain of **Arne** was about twelve stadia from what two thousand years ago was called "the modern" town of Mantinea, on the Ophis, the Dragon, River; the inhabitants of the ancient town of that name, founded by Mantineus the son of Lycaon, having been guided to the new site by a Dragon. Other old Mantineans were said to have gone still farther away, and to have been the original settlers of Bithynia in Asia Minor—a contention quite in accord with the Arcadian propensity to make sweeping claims, such as that their Evander settled by the Roman Tiber before the Trojan War; that their Italus gave his name to Italy; that Zeus was born in Arcadia; that the Arcadians were the oldest people in Greece; and that they lived there before the Moon was created.

Paleopoli now represents the ancient Mantinea and Arne would doubtless be found almost due south of it, and a mile and a half distant, were it not that the courses of the surrounding streams, and even the channel of the river, which is still called the Ophis, have been changed many times in attempts to prevent the flooding of the

plain, watery incursions in which one might fancy ghostly revisitations of the sea god to the site of his lambs' wool cradle.

Pausanias; VIII. 8.

3

THREE WELLS

Hermes was born in the mountains called Tricrena at a place where there were **Three Wells** in which the Nymphs of the mountains gave him his first bath, thereby making the springs sacred to that god, the Mercury of the Romans. He was brought up on a hill by the town of Acacesium near Mt. Cyllene, the highest altitude in all Arcadia, and the home of all-white black birds.

There would seem to have been a tacit understanding that the Olympian home of the gods must be reserved entirely for grown-ups, as there is no account of any accouchement that occurred in the heaven of the heathen.

The stork of the goddesses usually selected some locality near a convenient spring on a faraway mountain, where no infant cries could disturb the councils or the conversation of the adult divinities in Olympus.

The cup bearer Ganymede, and Cupid, appear to have been the only small people allowed in the paradise of Mythology; and Cupid, always represented in diminutive form at all stages of his existence, was in effect not a youngster, but a mature and mischievous dwarf divinity.

The springs are possibly still somewhere in the hills south of the village of Fonia and west of the mountain called Skipezi, the Pheneus and the Geronteum of Pausanias.

Pausanias; VIII. 16.

4

ÆNOE

Ænoe's Well was fifteen stadia from Pheneus, and near the tomb of Chalcodon.

The Nymph Ænoe was the nurse of Pan, and probably acted at some time in the same capacity for Zeus as there was in the temple at Tegea a carving representing her in charge of that god while he was still a babe.

Pan the son of Hermes was born perfectly developed and neither grew nor changed in appearance afterwards. His mother fled in fright when she saw his hairy body with full size horns, tail and goat's feet; but the gods were particularly pleased with his unusual shape, and had him carefully cared for by Nymphs of whom Ænoe was his special and private nurse.

As Pan's principal seats of worship were in Arcadia, it may be assumed that he was born in that district, and perhaps at this Well; it being apparently a nurse's perquisite to have her name bestowed on the natal Spring, as in the cases of the nurses Neda, Hagno, and others.

This Spring was northeast of and about two miles from where the village of Fonia is now located.

Pausanias; VIII. 26.

5

TRITONIS

Zeus having been born in Arcadia, and his brother Poseidon, and his son Hermes, he was inevitably drawn to that district when the most wonderful of all known births was about to take place—the birth of Athena from the head of Zeus, more sensational even than the so-called birth of Bacchus from the Thunderer's thigh would

have been if Semele had not, before that, presented the world with her fully formed infant.

The marvel occurred at the fountain of **Tritonis** where afterwards was founded the town of Aliphera, named in honor of Alipherus, one of Lycaon's sons.

The town had a temple of Athena, and a statue of her in bronze, of large size and of artistic merit, for they accorded her the most worship inasmuch as she was born and reared in that locality. They also celebrated a public festival for the goddess.

That Athena, armed cap-à-pie, sprang from the head of Jove is common knowledge imbibed so early that few pause to wonder how she got into the god's head or to inquire about the details of the birth.

As to the first query, it was through the family fondness for eating people.

Jove, inheriting the cannibalistic proclivities of his father, devoured his first wife Metis, and at the momentous time he solicited the good offices of Hephæstus, who, well known as a blacksmith under his more frequently used name of Vulcan, merely exchanged his sledge for an axe, and deftly made an opening in Zeus' skull through which Athena immediately leapt with a hearty yell that indicates that Zeus was not the only one to feel the force of the axe's impact.

In the Temple of Diana Alpheionia there was a picture by the Corinthian painter Cleanthes depicting the birth of Athena, the Minerva of the Romans, and the subject was still more grandly portrayed by Phidias in the sculptured front of the Parthenon on the Acropolis at Athens.

It was disputed whether Tritonis refers to the date of the birth, the third of the month which was August; or to an old word "trito" meaning head; and there was hardly

any place having a Spring, or any body of water, called Tritonis, that did not claim to be Athena's birthplace.

Ruins found on a hill called Nerovitza are said to be those of Aliphera.

Pausanias; VIII. 26.

6

LINUS

The Spring of **Linus**, or **Lechnus**, was regarded with great favor by prospective mothers who believed that its waters might be employed to insure the well-being of children in the early stage of their development.

Linus was, according to one account, a son of Hermes and the Arcadians may possibly have claimed that his birth took place at this Spring.

He ranked with Orpheus and Musæus as musician and composer, and that Apollo killed him after a musical contest, as he killed Marsyas, might be considered good evidence of his ability.

No clue seems to be extant as to the precise location of this Spring.

Pliny; XXXI. 7.

7

MT. ELAION

The town of Phigalia was surrounded by mountains; on the left was Cotilius, and on the right Elaion, which was thirty stadia from the town. On the second mountain a warm Spring bubbled up in a grove of oak trees that concealed a cavern called the Cave of Black Demeter because the goddess, when she was grieving over the pony

Arion that belonged to Poseidon, went into mourning, appareled herself in black, and retired for a period to the cave behind the Spring.

The effect of Rhea's deceit in describing Poseidon to Cronus as a foal would almost seem to have had an influence upon the god's very existence, and to have connected him with horses in several ways that are quite foreign to the conception of him as the ruling divinity of the sea.

If such was really the case, it was but natural that when he desired to disguise himself he should have assumed the shape of a handsome horse, as he did before the birth of Arion, which colt according to one account was the pony that appeared out of the shaft of the salt Well that Poseidon opened at Athens in his contest with Athena for the title to that valuable piece of real estate.

At the village of Tragoi near the ruins of Phigalia, French explorers found remains of baths whose masonry clearly showed the action of warm waters, but their sources, it was reported, had become dry in some distant period.

Demeter, a sister of Zeus, was the Ceres of the Romans.

Pausanias; VIII. 42.

8

TEGEA

In very ancient times, before the Trojan war, there was at Tegea a venerable temple to Athena Alea, and north of it there was a Spring near which Hercules in his rather rough way wooed the daughter of Aleus, Auge who became the mother of Telephus.

Her father Aleus, not flattered by the rose covered alliance, enclosed the mother and son in a chest which

he threw into the sea. The Ocean, however, opposing the plans of the heartless parent, safely floated the human cargo to the shores of Asia Minor where Teuthras the king of the Mysians married the mother and brought up the son who in due time succeeded his adoptive father as ruler of the kingdom.

Telephus was wounded by Achilles at Troy and his cure is perhaps the first instance on record of the application of the *Similia Similibus Curantur* system of healing, for he recovered from the hurt on being treated with the rust of the spear that spitted him.

The old structure at Tegea having been consumed by fire was superseded by a new and magnificent temple that excelled all other temples in the Peloponnesus for beauty and size. It combined Doric, Corinthian and Ionic architecture, and was designed by Scopas, the Parian.

The temple contained at one time much that was of unusual interest, but one conqueror after another, following a long-used custom, carried off the best that the predecessor had left. Augustus took away the ancient statue of the goddess for whom the temple was erected, to beautify his forum at Rome. He also abstracted the tusks of the Calydonian boar, one of which was suspended in Cæsar's gardens, in the temple of Dionysus, and was two and a half feet in length. The hide of the boar was also preserved in the temple and was allowed to remain only because it had rotted with the lapse of time and was nearly devoid of hair.

The despoilers left the bed of Athena, and also the armor of the widow Marpessa who led a company of women and won a battle against the Lacedæmonians under King Cherillus.

Few Romans of leisure or patriotism, however, could have been found without affection for Arcadia, or a

perhaps pardonable desire to have a souvenir of the district which cradled one ancestor of Rome and confined the other, Evander and Anchises.

Evander the son of Hercules and a Nymph, the daughter of Lado, lived at Pallantium a short distance from Tegea. Sixty years before the Trojan war he went from his home with a force of fellow villagers and founded another Pallantium in Italy, on the River Tiber where Rome is now. Time and tongues changed the name to Palatium, and then to Palatine which one of the seven hills still bears.

Pallantium raised a temple to Evander, and the elder Antonine paid the place the homage of an Empire by raising it from a village to a town, and exempting it from taxes.

Tegea was some three miles southeast of the present town Tripolitza.

Pausanias; VIII. 47.

9

LEUCONIUS

Leucone was the aunt of Auge whose romance with Hercules, and subsequent vicissitudes, have been mentioned. There was a Well near Tegea called, after her, **Leuconius**.

Leucone's father Aphidas ruled over Tegea and the territory in its neighborhood; he was a grandson of Calisto, and was the father of Auge's father Aleus who was Leucone's brother.

No author extant seems to have made mention of the incident that led to connecting the name of the princess with the Well.

Pausanias; VIII. 44.

10

THE BLACKSMITH'S WELL

Many interesting and some valuable discoveries have been made in the digging of wells.

Lycurgus, while acting as guardian for his nephew Leobotas, king of Sparta, having given the Lacedæmonians new laws and changed their customs, they prospered rapidly and in time became eager to show their superiority by conquests.

They questioned the oracle as to where they should begin their campaign; and the reply they received was that the oracle would give them Tegea to measure out by the rod.

They therefore sent an army against the Tegeans and, in perfect confidence as to the result, the army was supplied with fetters enough to secure and enslave all of the vanquished they might capture.

The Spartans, however, on that occasion were worsted, and the Tegeans after fastening them with their own fetters set them to work measuring fields with rods, as the oracle had predicted. The fetters that were then used were preserved and were still to be seen in the temple at Tegea many centuries later.

The Lacedæmonians, on consulting the oracle again, were told that it would be necessary for them to find the bones of Orestes before they could conquer the Tegeans.

Orestes, the one who had murdered his mother Clytemnestra, and whose friendship with Pylades is paralleled only by that of Damon with Pythias, had been a king of the Lacedæmonians. He was killed by the bite of an Arcadian snake in the century of the Trojan war, and, as during the intervening four hundred years all trace of his sepulchre had been lost, it became necessary

to make another application to Delphi, and that brought the answer that they were to be found where two winds by hard compulsion blow; and stroke answers stroke, and woe lies on woe.

Search was made everywhere, but unavailing until one day a Spartan named Lichas, who was watching in palpable wonder the effects a blacksmith was producing at his forge, attracted the attention of the worker who said to him that he could show him something even more wonderful than the transformation he was watching, something he had found while he was digging his Well. This proved to be a coffin nearly eleven feet long which contained a skeleton of proportionate size; and Lichas, piecing together the different facts, concluded that the winds of the bellows, the anvil and the hammer, and the iron (as a weapon) a woe to mankind, all agreed with the oracle's description—and he surmised that the huge coffin contained the very bones that all Sparta was in search of.

After many subterfuges, the Spartans having ostentatiously banished Lichas in order that he might seem to have an excuse for taking up his residence in Tegea, he managed to rob the blacksmith of the bones and carry them to Sparta. The result was an immediate change in the luck and fortunes of the Lacedæmonians who not only became superior to the Tegeans but were able to subdue the greater part of Peloponnesus.

The search for the bones was a long one, but it was continued with true Spartan pertinacity as more than two tedious centuries elapsed between the fettering of the Spartans and their defeat of the Tegeans in 560 B.C. when the bones found in the Well had become their talisman.

Tegea was one of the oldest towns of Arcadia, and received its name from Tegeates a son of Lycaon; but there

are now hardly any remains of it visible, and neither the Well of the Blacksmith nor the long-cherished fetters are among them.

Herodotus; I. 67.

II

A WELL AT PHIGALIA

Hercules and Lepreus had a friendly contest to see which could draw the most water from a Well before becoming exhausted.

This trial resulted in the death of Lepreus, and, as he was buried at Phigalia, in the southwestern part of Arcadia, it is probable that the Well was in that town; a location that is also indicated by another feature which was introduced into the contest to determine which one could outeat the other, for the Phigalians were notorious for their excesses at table and, among themselves, rated a man's valiancy according to the amount of food he could consume.

Admirers of Hercules claimed that he showed more wonderful power in what he did for pleasure at the court of King Thestius, and in eating whenever opportunity offered, than he exhibited in any of his twelve compulsory labors; but, although the cormorant had been assigned to him as a symbol of his voracity, Hercules was not able to eat an ox any sooner than Lepreus did. He, however, easily won the contest at the Well, as also that with the discus and in a drinking bout, and, at the end, in a personal combat, in the course of which Lepreus lost his life. This Well has no doubt been filled in by the ruins of Phigalia of which only some traces of walls are left near the village of Pavlitza on the banks of the Neda.

Athenæus; X. 2.

Pausanias; V. 5.

12

THE JAY'S WELL

Thirty stadia from the town of Methydrium there was a Spring on the side of Mt. Ostracina, and not far from it a cave where Alcimedon used to dwell.

He had a daughter Phialo who unknown to her father contracted an alliance with Hercules and who was driven from the cave with her son Æchmagoras as soon as the child was born. She was bound to a tree on the mountain in sight of the Spring, and the sudden transfer from the warmth of the cave caused the baby to wail in discomfort for several hours. An imitative Jay learning the iterated wail repeated it so naturally as he flitted about that Hercules, searching the forest for Phialo, took the bird's voice for the child's, and following the sound was led to the Spring and freed the mother from her bonds with little time to spare to save the life of the boy. And from that occurrence the Well was called after the bird.

They who attributed the infant's rescue to the mimicking of a Magpie called the Well Cissa.

Methydrium is supposed to have been somewhere within ten miles of the village of Nimnitza in a southeasterly direction.

Pausanias; VIII. 12.

13

LYMAX RIVER

The opportunity that Arcadia offered streams to fall into the ground at one place only to be forced up again at another gave rise to differences of opinion about the real source of the River Lymax. It was said by one

writer to come from a Spring on Mt. Cotilius forty stadia from Phigalia.

Another authority, however, disputed that statement because the water from that Spring flowed only a short distance and then dropped out of sight. But unfortunately he neither advanced any view of his own as to where the Lymax rose, nor made any inquiry about the matter in the neighborhood where the question might have been settled, for after running only twelve stadia from Phigalia the Lymax definitively came to an end by drowning itself in the river Neda, not far from where there were some hot baths.

The Lymax was so called because Rhea threw the lymata into it after the birth of Zeus at the Spring of **Neda**.

The Spring of the short stream has been located in a wild and desolate glen on the mountain a half mile southwest of a temple of Apollo, one of the best preserved fanes of Greece, the frieze of which is now in the British Museum.

Pausanias; VIII. 41.

14

MELANGEIA

The Springs of **Melangeia** were on the western side of Mt. Alesium, by the road called Climax which ran from Argos to Mantinea along the banks of the River Inachus.

The waters of the Springs were carried to Mantinea by an aqueduct some portions of which have survived to the present time.

Their site is marked by the modern village of Pikerni, an Albanian word that is translated as "Abounding in Springs."

Pausanias; VIII. 6.

15

MT. ALESIIUM

Mt. Alesium rose above the town of Mantinea, and at the extreme end of the mountain a temple of Poseidon had been erected in early times by Trophonius, of oracle fame, and his brother. (See No. 137.)

One of the numerous marvels of Arcadia was a sea water Spring in this temple on a mountain in the center of a country that had not a single inch of sea coast.

The salt beds of Silesia or Syracuse, and their cause, were unknown in those days, and a salt water Spring then could only be a flow from the ocean; and this Spring was therefore looked upon as supernatural.

The temple, as usual, was in ruins, but the Emperor Adrian regarded them and the Spring with so much veneration that he had a new temple built around the old one, with strict orders that no portion of the old ruins should be disturbed.

In view of the awesome Spring and the commands of the Emperor, it was thought sufficient to stretch a string about the new construction work to keep intruders out.

But one spectator, Æpytus, impelled by bravado, boldly broke the string and passed the forbidden boundary, only to be stricken blind by the outraged god who caused the salt water to spurt into the eyes of the impious intruder.

Pausanias; VIII. 10.

16

WELL OF ALALCOMENEA

Near and northerly from the ruins of the old town of Mantinea was the Well of **Alalcomenea**.

In its neighborhood reposed the dust of two of the ancient world's prominent characters, in the tomb of Penelope; and in the sepulchre of Anchises, the father of Æneas, who, after his famous escape pickaback from the Trojan conflagration, separated for some reason from Æneas and going to Arcadia died there and was buried at the foot of the mountain thereafter called Anchisia.

With Penelope's resting place there was connected a little-known story of that patient lady's last days; to the effect that Odysseus after his return from Troy accused her of having encouraged the host of notorious suitors that nearly eat him out of house and home, and, notwithstanding her tearful denials, drove her away, unmindful of Circe, Calypso, and Enippe the mother of more than a dozen of his children. After wandering distractedly from place to place she migrated to Mantinea where she died and was buried.

Pausanias; VIII. 12.

17

WELL OF ORCHOMENUS

Beyond the tomb of Anchises and on the top of a hill was the old town of Orchomenus, below which the newer town was built.

Among its notable sights were this Well from which they got their water, and the temples of Poseidon and of Aphrodite; and a wooden statue of Artemis set in a large cedar tree!

The village of Kalpaki now occupies the site of the old lower town, and just below it is a copious fountain that is still a notable sight.

Pausanias; VIII. 13.

18

THE WELLS CALLED TENEÆ

The Wells called **Teneæ** were beyond Orchomenus and the tombs of Anchises and King Aristocrates; the king was stoned to death in 640 B.C. by his subjects, the Orchomenians; the cause of the demise of Anchises in Arcadia is not given, but his death in Asia Minor was attributed to lightning.

Some distance beyond the Wells, the road passed a bubbling Fountain in a ravine at the end of which was the town of Caryæ, the site of which is still in dispute though there are perhaps few cities in the world that do not possess several statues of the ancient town's inhabitants which are seen wherever columns are carved in the form of females; such caryatides represent the women of Caryæ who were all doomed to slavery and the support of others, in punishment for the adherence of the people to the Persians after the battle of Thermopylæ. All of the men of the town were killed by the loyal Greeks of the neighborhood.

The various sites that have been assigned to Caryæ are in the neighborhood of Arakhova.

Pausanias; VIII. 13.

19

NONACRIS, WATER OF THE STYX

On the road northeast from Pheneus lay the ruins of Nonacris, a small place that took name from the wife of Lycaon; but even in the dawn of the Christian Era it was difficult to trace any portion of the ruins.

Beyond some vestiges of them, however, a very high

cliff overhung the river Crathis, and from that cliff a Spring of poisonous water dripped drop by drop upon a natural shelf of stone below it, and oozing through the shelf fell at intervals into the river that ran beneath.

Those drops the Greeks called the Water of the Styx; they were deadly both to man and beast, so that to have "taken a draught of the Styx" became one of the many early euphemisms for physical dissolution.

The constant dripping wore a hollow in the shelf of stone large enough to accommodate some small fish that were as deadly as the water; and, to protect both the hungry and the thirsty from this death trap, the hollow was surrounded with a fence of masonry.

Glass and crystal and porcelain; and articles made of stone; and pottery, were broken by the water. And things made of horn, bone, iron, brass, lead, tin, silver, and amber melted when put into that water. Gold also suffered from it.

A horse's hoof alone, or a mule's was proof against the water of the Styx.

Homer when speaking of the Styx usually refers to the river which issued from a rock in Hades; but in his oath of Hera the water of the Styx she swears by is none other than this water near the ruins of Nonacris, for as used by the gods it formed the original acid test; besides playing havoc with containers of all kinds, it had mysterious and uncanny properties that made it the bane of even the gods themselves. It was exceedingly cold and could throw a divinity into a stupor that lasted a year; and, when a quarrel arose among the immortals and the veracity of one of them was impugned, it was the custom of Jove to send Iris with a golden ewer for the cold and imperishable water of Styx, which on her return was made use of as an infallible test for truth. If the statement,

repeated on oath over the surface of the water, was false, the perjurer lay breathless for the following twelve months. Then more and severer troubles ensued, one after the other, and the deceitful divinity was exiled from the gods' councils and feasts during a period of nine years.

The water was said to be good during the day and to exert its evil effects at night.

There was an old tradition that Alexander the Great died from this poisonous water. Voltaire following Pliny asserts that Aristotle sent a bottle of it to Alexander; that it was extremely cold, and that he who drank of it instantly died, and he adds, with unnoticed nullification, that Alexander drank of it and died in six days.

Alexander's death before the age of 33 is commonly attributed to excessive wine drinking, he having, with twenty guests at table, drunk to the health of every person in the company and then pledged them severally.

After that, calling for Hercules' cup, which held six bottles, he quaffed all its contents and even drained it a second time; then, falling to the floor, he was seized with a violent fever which ended in death.

There is also another version to the effect that Casander, the eldest of Antipater's sons, brought from Greece a poison that Iolas his younger brother threw into Alexander's huge cup, of which he was the bearer, and that this poison was the acrimonious and corroding distillation from the cliff above the Crathis, and was brought from Greece to Babylon for its horrid purpose in a vessel made out of the hoof of a mule.

Leake conjectures that Nonacris may have occupied the site of modern Mesorougi, where two slender cascades dropping 500 feet, as Pausanias said, from the

highest precipice in Greece, unite and flow into the Crathis River.

The present day inhabitants of the neighborhood speak of the streams as The Black Waters and The Terrible Waters, and still attribute to them some of the uncanny properties with which they were endowed by the ancients.

It is some slight relief from the gloom engendered by reading about this doleful neighborhood to find that it also produced something to mitigate evil; that being the Moly plant which had the power of neutralizing the effects of the most potent sorcerer's spells. Whether or not this marvelous plant grew anywhere except in Homer's imagination, the name is still applied to what is also called Sorcerer's Garlic.

Strabo; VIII, 8. Pausanias; VIII. 17-18. Ovid; *Metamorphoses*; XV. In 333.

20

THE SPRING OF MÆNALUS

If the power of the Moly plant had not been limited no transformation would have occurred at the Holm-oak Spring of **Mænalus**, and there would have been a less brilliant conclusion to the tale of Callisto, the nymph of Nonacris, which, written in those stars that never set in the north temperate zone, may nightly be read in the unclouded sky.

It was due to more than personal eccentricity that Callisto was the most favored nymph in Diana's virgin train, for even Jupiter regarded her with more than ordinary favor, and accorded her unusual attentions.

One day, having hunted in the woods a thousand beasts of the chase, the weary and heated party came

shortly after noon to a sacred grove on Mt. Mænalus, a grove thick with many a Holm-oak which no generation had ever cut, and in the midst of which there was a Spring of ice cold water whence a stream ran flowing with its murmuring noise, and borne along the sand worn fine by its action.

Diana, calling upon her train to follow her example, impetuously plunged into the refreshing waters; and only Callisto was tardy in joining in the revels.

Diana, on the spur of the moment, angered beyond the limits of friendship, ordered her to leave the throng and never more rejoin the virgin troupe.

Misfortunes often lockstep in their eagerness to overtake their victim, and hardly had some months of moderation come to poor Callisto's grief, when angry Juno began to overwhelm her with a wifely rage, going even to the extent of personal chastisement, during which she caught her by the hair, threw her on the ground, and, crying, "I will spoil that shape of thine by which, mischievous one, thou didst charm my husband," changed her into a shaggy she-bear.

As such she wandered through the woods for fifteen years, until a day when her own son, Arcas, scanning the thickets for game, espied her bulky form.

He had drawn his bow to nigh its full extent, and with unerring aim, was all unconsciously about to kill his mother, when Jove snatched them both away and placed them, carried through vacant space with a rapid wind, in the heavens and made them neighboring constellations.

Juno, made still more furious at this elevation, tried in vain to get the act annulled. Then she visited the Ocean, and said, "Another has possession of Heaven in my stead. May I be deemed untruthful if, when the

night has made the world dark, you see not in the highest part of heaven stars but lately thus honored to my affliction; there where the least and most limited circle surrounds the extreme part of the axis of the world."

And Ocean at her entreaty agreed never to let the bears bathe in his waters. Hence the mariners of the Mediterranean have with Milton oft outwatched the Bear that never sets upon that sea.

Perhaps there were few more useful fancies among the ancients than those which, by linking a pleasing conceit with a constellation, foster an interest in astronomy, and start and cement an acquaintance with the celestial spheres. And it might be wished that no one had ever attempted to lessen the interest in such myths, by the easy and wide amplification of the very prosaic cat-and-canary idea that a change into an animal is merely a mode of saying that someone has been devoured, a theory that should not be applied, especially in the case of Callisto; for the unfortunate girl inherited the tendency, her Father Lycaon having changed into a wolf.

Callisto's family made Arcadia; her grandfather Pelagus was its first settler, indigenous and brought forth by Black Earth. He was a man of ideas and initiative, the inventor of huts and pigskin clothing. He also introduced refinements in food, and taught his people the superiority of acorns over grass.

Lycaon, his son (contemporary with Cecrops), Callisto's father, made greater improvements and built the first town, Lycosura.

Under her son Arcas the country made further advances; he introduced corn and bread, and taught spinning and weaving; and Arcadia is the land of Arcas.

Callisto's youngest brother Œnotrus was the first to

found a Grecian colony abroad, and became King of Enotria in Italy.

And for a long time other members of her family, female as well as male, supplied names for towns, and for natural features in the home district of Arcadia.

Near the ruins of Mænalus there was a "winter torrent" called Elaphus, which may have been the "ice-cold water" through which Diana learned Callisto's secret.

There are differing conjectures about the position Mænalus occupied, but several agree in surmising that it was on the right bank of the Helisson River opposite the village of Davia.

Ovid. *Metamorphoses*; II. Fable 5. Ovid. *Fasti*; II. In 155. Pausanias; VIII. 1-3; 36.

21

STYMPHELUS

The great grandson of Arcas who was the son of Callisto founded the city of Stymphehus around the Spring of that name and his own.

This copious Spring supplied a marsh, a river, the city, and even another city, for in later years the emperor Adrian conveyed its water to far-away Corinth.

In winter the marsh water ran into the river, but in summer the marsh was dry and the Spring alone supplied the current of the river, which, with the characteristic trait of Arcadian streams, sought and found a way into the earth and traveled through it to Argolis, where on emerging it was called the Erasinus.

Another version about the marsh was that it was drained in one day by a cavity opened when a hunter, chasing a deer, jumped or dived into the marsh with all the impetus of his headlong pursuit.

The marsh came into prominence from its being the scene of the sixth labor of Hercules. The task assigned to him in this case was to destroy the man-eating birds that had congregated around the marsh; they were lofty, cranelike, cannibalistic terrors, more powerful than ostriches, whose straight and lancelike beaks could pierce a coat of mail, and they were surmised to have flown over from their native habitat in Arabia.

The perilous feat of attacking and overcoming this savage and vicious flock was reduced by the detractors who camped on the trail of Hercules to a simple ruse—to frightening them away with the noise of rattles, so that they took flight and probably returned to their haunts in Arabia where perhaps they became the rocs of Aladdin's tale.

Hercules on his way to Colchis with the Argonauts was again attacked by these vicious birds which flew over the Argo and, like arrow shooting aeroplanes, showered the crew with sharp pointed feathers from the security of the sky. (See No. 278.)

Wooden representations of the birds were placed on the roof of the town temple at Stymphelus, and at the rear of the fane there were white stone figures with birdlike legs and women's bodies that were called Stymphelides. These appeared also on the city's coinage.

Hera the wife of Zeus was said to have been reared at Stymphelus when, after having been swallowed by her father Cronus, she, with a number of his other children, was released by a spasm of emesis produced by Neptune's daughter Metis. Later, after her marriage to Zeus, she returned to the town again, possibly to recover from the strain of being hung to the sky with two anvils tied to her heels; or, maybe to escape some of the manual measures of correction that, according to Homer, the

divinity was in the habit of frequently threatening, and sometimes carrying out to preserve his husbandly authority.

The ruins of Stymphelus are near the settlement called Zaraki, and still include the copious Spring.

Pausanias; VIII. 21-22. Apollodorus; I. 3. § 6. Iliad; XV., ln. 17.

22

THE CLITORIAN SPRING

The town of Clitor, founded by poor Callisto's great-grandson Clitor, was in a plain surrounded by hills of moderate height, and the Clitorian fountain, the curiosity of the neighborhood and of the district, rose in a suburb, a settlement of which not even any ruins were visible as far back as eighteen hundred years ago.

But when the modern exhumers of towns reached the locality, the Spring, still gushing forth from the hillside on which the suburb once straggled, directed him where to dig, and the long buried ruins again came to light and, in their turn, established the identity of the fountain that was impregnated with the medicines of Melampus and became a curiosity to the common people and a wonder to the wise, for even Varro "the wisest of the Romans" and the author of 490 books mentions the peculiar quality of this Spring, which was such that whoever quenched his thirst at it forthwith hated wine, and, in his sobriety, took pleasure only in pure water.

There were several speculations as to the cause of the fountain's remarkable virtue, the most interesting of which attributes it to the thoughtless act of the physician Melampus, the son of Amithaon, who was called in to attend the four daughters of Proetus, king of Argos, when

Venus inflicted them with madness because they had boasted of their superior beauty.

These lovely young ladies, Mera, Euryale, Lysippe and Iphianassa, became afflicted with the hallucination that they were ungainly cows. Melampus treated them successfully, and completely restored their minds, though the youngest and prettiest lost her heart to the physician and became his wife.

In the treatment of these cases the herb hellebore was employed by Melampus, and it is, therefore, called *melampodium*.

On the recovery of the daughters, the unused herbs and charms that were employed in the cure of their minds were thrown into the Clitorian Spring and tinctured its waters.

It might, however, perhaps be wished, for the sake of the memories of these poor royal ladies, that the subsequent benefits of the Clitorian waters were not confined solely to dipsomaniacs.

Pausanias mentions a belief held by some that Melampus cast into the river Anigrus the purifying materials through which he freed from madness the daughters of Proetus, which materials were supposed to be the cause of the bad odors of the Anigrus' waters. But one's faith in Ovid's version may be kept intact in view of the opinion, held by others, that the Anigrus owed its evil odor to the Hydra poison which the Centaur Chiron washed out of a foot wound accidentally inflicted by one of the arrows of Hercules.

The ruins of Clitor are now called Paleopóli, meaning the old city, and are distant about three miles from a village which still bears the name of the ancient town. They lie in the modern eparchy of Kalavryta, south of the highest peak of the Aroanian, now called the

Azanian mountains, on the summits of which the daughters of Proetus wandered in their miserable condition.

The fountain was probably the source of the stream of the same name that within a mile of the town ran into the river Aroanius, or as it was called later in its course, Olbius, the remarkable vocal properties of whose variegated fish were the cause of little less wonder than the marvelous fountain itself, for they were said to sing like thrushes after sundown. Pausanias, without considering that few birds sing any more after sunset than the silentest sort of fish, sat patiently on the river bank to hear these ichthyoid thrushes, without, however, being able to leave to posterity any corroboration of the stories of the nature fakirs of the Arcadians.

The founder of the town lost his life through the bite of a worm as peculiar as either the fish or the fountain; it is described as small, ash colored, and marked with irregular stripes; it had a broad head supported by a narrow neck, a large belly and a small tail; and it walked sideways like a crab.

Ovid. *Metamorphoses*; XV. ln. 322. Vitruvius; VIII. 3.

23

CRATHIS

The Crathis, the river that received the homeopathic triturations that filtered through the rock of Nonacris, had its Springs in the Crathis mountain, and flowed into the sea near Ægæ a deserted town of Achaia.

Someone from the banks of the Crathis apparently went to Italy and fondly transferred his native river's name to the stream in Bruttii.

The mingling of the waters is said to have suggested the name, which means mixture.

Strabo; VIII. 7.

24

WELL ALYSSUS

Two stadia from Cynætha there was a Well of cold water and a plane tree growing by it.

Whoever was bitten by a mad dog, or had received any other hurt, if he drank of that water got cured, and, for that reason, they called it the Well Alyssus.

It was pointed out for the benefit of the pessimistic that the gods always furnished a compensation for misfortunes, and that there were Springs like the Alyssus provided to cure many ills, as well as harmful water like that of the Styx.

Fortunately, to the benefit of those not living near this Spring, it was discovered that its properties were also possessed by the plant Alysson whose name, expressing in one word Depriving of Madness, came from a reputation that is now enjoyed by the Pasteur treatment for hydrophobia. Such as were bitten by mad dogs were assured that they would not become rabid if they took this plant in vinegar, and wore it as an amulet. The modern name for the plant conveys little suggestion of the virtues it was formerly supposed to possess—it is now called the wild madder.

Many Springs that had no medicinal or curative powers themselves, under ordinary conditions, seem to have fostered the growth of plants that possessed such powers.

There was the *Lingua* (Wildenow) whose roots reduced to ashes and beaten up with lard, made from a black and barren sow, cured Alopecia when the mixture

was rubbed on the patient's head while the sun shone on it.

The *Onobrychus* (Sainfoin) cured strangury when it was reduced to powder and sprinkled with white wine.

Centaury (Felwort) was a purge for all noxious substances; it was used in the form of an extract made from leaves gathered in the autumn and steeped for eighteen days in water.

Adiantum (Maiden-hair fern) was so called because it had an aversion to water and dried up when sprinkled with it. Nevertheless it was always found in the grottos of Springs. It received its Latin name of *Saxifragum* (Stone-breaking) because of its efficacy in breaking and expelling calculi of the bladder. It was also an antidote for the venom of serpents and spiders. It relieved headache; cured Alopecia; dispersed sores and ulcers; and a decoction of it was good for asthma, and for troubles of the liver, spleen and gall, and for dropsy, and half a dozen other affections.

Bechion or *Tussilago* is not mentioned medicinally, though its growth anywhere was an infallible sign that a Spring of water lay below.

But independently of surrounding plants, or of mineral contents, all Springs and Wells had healing properties when their waters were used under certain conditions; thus, according to Artemon, epilepsy could be cured with the water of any Spring, if it was drawn at night and drunk from the skull of a man who had been slain and whose body remained unburned.

For Tertian Fever, it was recommended to take equal parts of water from three Wells, using a new earthen vessel and administering the combination to the patient when the paroxysm came on; part of the water being first poured out as a pious libation.

Another good office performed by Wells was their silent prediction of the occurrence of earthquakes in advance of which the water became turbid and emitted an unpleasant odor. This faculty became known at a very early date, for Pherecydes, the first man who wrote anything in prose, foretold an earthquake as soon as he observed these conditions in some water he had drawn out of a Well; and he is said to have obtained his knowledge from the secret books of the Phœnicians.

On the other hand, Wells whose waters were perfectly good sometimes became suddenly poisonous because salamanders had accidentally fallen into them; in consequence of which whole families were sometimes made dangerously ill, for Wells were often used as ice-boxes by sinking into them vessels containing fruits and other foods.

The site of Cynætha, which was a quarter of a mile from the Spring, is now marked by the village of Kalavryta.

Pliny; XXIV. 57.

Pausanias; VIII. 19.

25

LUSI

At Lusi there was a fountain in which land mice lived and dwelt.

This marvelous story appears to have originated in a statement made by Aristotle.

Lusi was northwest of Clitor, and eight miles from Cynætha; near its supposed site there are now three fountains, but none of them contains any specimens of the family of amphibious mice.

Pliny; XXXI. 10.

26

MENELAUS'

A little above the town of Caphyæ there was a well and by it a large and beautiful plane tree called Menelaus'.

Although the Arcadian contingent that went to the siege of Troy had to go in other people's boats, some of the preliminaries of the campaign were arranged in that navyless country.

Menelaus went there to muster a part of the army and stayed there long enough to plant the hardy tree. He seems to have had a fondness for planes, and if there was not one already growing where he stopped he supplied the deficiency without delay.

The tree at Caphyæ had no such momentous connection with the fate of Troy as the one at Aulis (see Aulis) had in the dragon incident while the fleet was awaiting a favorable wind, but it was understood to be the fifth oldest tree in the world a thousand and five hundred years after it was planted; the others, in their order, being the Willow in the temple of Hera at Samos; the Oak at Dodona; the Olive in the Acropolis and the Laurel of the Syrians, who claimed for it the third place.

Caphyæ is now represented by the small village called Khotússa.

Pausanias; VIII. 23.

27

PHILIP'S WELL

A few miles beyond Arne stretched the plain of Argum where were the ruins of Nestane, a mountain village by which Philip had encamped.

The outlines of the ruins could be traced more than

four hundred years afterwards about the Spring that the commander used, and that was thereafter always associated with his name.

The Commander was that Philip II, the son of Amyntas and the most valorous of all the Macedonian Kings, who, himself "Always Great," was the father of Alexander the Great.

2250 years before the term was invented, he was a scrap of paper diplomatist, and preferred bribery to battles. The effect that his example had on the moral fiber of the country can be seen, although one can only speculate how much longer the Grecian structure would have lasted if he had not loosened so many stones of its foundations in the 46 years before he was assassinated. A village called Tzipiana now occupies the site of Nestane.

Pausanias; VIII. 7.

28

WELL OF THE MELIASTÆ

The Spring called the Well of the Meliastæ was seven stadia from Melangea.

The Meliastæ had a Hall of Dionysus, near the Well and in his celebrations they held orgies.

They had also a temple to Black Aphrodite. There have been concessions made by statuaries that were seemingly not consistent with the principles of accurate Art such as representing Venus for Africans with the complexion of its connoisseurs of female beauty, and carving statues of the River Nile out of black stone instead of white: the Black Venus of the Meliastæ was, however, in no such category, but was a sincere attempt to express a custom by color, and to convey the idea that

while men devote the day to making lucre they have only black night to give to making love.

This Well was in the neighborhood of the present village of Pikerni which abounds in Springs whose waters were anciently conveyed by an aqueduct to Mantinea; some remains of the aqueduct have been discovered, and others may yet be brought to light that will designate which particular Spring was the one appropriated by the Nymphs.

Pausanias; VIII. 6.

29

OLYMPIAS

The Spring called **Olympias** was between the river Alpheus and the ruins of the town of Trapezus, and not far from the river Bathos.

This Spring flowed only every other year and fire came out of the ground near it, and the people there sacrificed to Thunder and Lightning and to Storms.

The Arcadians were fond of correcting a common error, the belief that Thrace was the battle ground of the war between the gods and the giants, and they pointed to this Spring as marking the site of the contest, with which they were sufficiently familiar to add that the giants engaged in the battle had dragons instead of feet.

Trapezus received its name, meaning table, from an early and unheeded expression of Zeus' disapproval of human sacrifices, for it was at that place that the offended god overturned a table on which Lycaon had laid meat of human beings for his entertainment.

The people of the town claimed to have founded the city of the same name on the Euxine Sea, which, as Trebizond, was the residence of Anthony Hope's Princess.

The modern village Mavria lies below the site of the Arcadian Trapezus.

Pausanias; VIII. 29.

30

ALPHEUS

The first source of the Alpheus river was at Phylace; it was the chief river of the Morea, both in fact and in fable, and in its short course of less than one hundred miles it frequently changed its character, being a Spring at one place, a river at another, and often an unseen underground watercourse.

It was a virile and impulsive stream and when it finally reached the Ionic Sea at Cellene, even the Adriatic though a big and stormy sea could not bar its passage or change its nature, and it continued to flow through the salt water until it reached the shore of Ortygia, in Sicily, where it bubbled up in the form it assumed at its birth—ending its course as it began it, in the shape of a Spring.

Not far from its source, at a place called the Meeting of the Waters, it was joined by another river in company with which it traveled until it dropped with a loud roaring sound into the earth in the Plain of Tegea.

It reappeared five stadia from Asea near the source of the Eurotas with which it united; after flowing together some twenty stadia, they retired through a cavity to an underground bed and, while out of sight, separated, the Eurotas coming up in Laconia and the Alpheus making its reappearance at Pegæ in Megalopolis.

The Asean Spring of the Alpheus is now called Frangovrysi, **Frank Spring**, and gushes out copiously on the present Mt. Kravari near what the Fountain has located as the ruins of Asea.

Where the streams flowed together they acted as very intelligent common carriers though, unfortunately for general merchandise shippers in the zone, only for the delivery of crowns; but these, when a certain charm had been uttered over them, had merely to be cast into the common channel in order to infallibly insure their appearance as desired, either in the Eurotas or the Alpheus when they reëmerged separately.

The efficacy of the charm in causing crowns to float might seem to be quite as notable as its power to direct their course; but the crowns were not of metal; they were garlands which at first were made of ivy or myrtle, and called crowns because revelers bound them about their heads to ward off aches that might follow wine drinking.

They were invented as ligatures by the man who first reflected upon the relief he felt when pressing his hands about his head after a carouse. The crude crown was improved by interweaving herbs with a scent that offset the fumes of wine, and then beautified by the addition of colored flowers that made it an ornamental garland.

After one period of seclusion the Alpheus rose as a Spring called **The Wells** in a deep ravine near Tricolini; and after another disappearance it came to light again at Carnasium in Messenia and absorbed two new rivers.

By the time it had reached the Adriatic it had become a plethoric stream, a notable River Trust, that had absorbed a score or more of competing tributaries and controlled the product of 74% of the Springs of Arcadia which it distributed to the ultimate consumer, the Sea.

It passed a third of its existence in the district of Elis, and at Olympia two altars were erected to it. In that neighborhood it was held in special veneration; women of Elis were forbidden to cross it on certain days under penalty of being hurled from Mt. Typæum, and at one

time even flies were allowed access to only one side of it, being driven from the Temple side by a special sacrifice that Hercules instituted, although it is not explained why the fresh carcass of the ox in this sacrifice was suspended on the other side of the stream.

Its banks were noted for the production of the wild olive tree, and towards the end of its course in Elis it flowed through flowery groves filled with many images of the gods, and many lovely little temples to the goddesses.

Its early name was bestowed on it from its beneficent property of curing a form of leprosy called alphi.

At its source, the Alpheus is now called Saranda; then, the Karitena, and, after its junction with the ancient Ladon, the Rufeia; and its old time vagaries may still be observed where, the ancient names having been changed, Phylace has become Krya Vrysi; Asea, Frangovrysi; and Pegæ, Marmara.

The love that led this fresh water stream to undertake its long journey through the salty sea is referred to in the account of the Spring of **Arethusa**. (No. 486.)

Pausanias; VIII. 54.

31

LADON

The Springs of the river Ladon were sixty stadia from the town of Clitor, and fifty from Lucaria; it was said that they were reappearances of the water of the marsh at Pheneus which escaped below ground there through pits under the mountain.

The Ladon excelled all rivers of Greece for the beauty of its stream, and it was famous for its legend of Daphne with whom Leucippus fell in love, and to whom he made his advances in the guise of a girl. Letting his hair grow

long, and adorning himself in the garb of a maiden, he succeeded in winning so much of Daphne's friendship that Apollo became jealous and brought about his ruin by a mental suggestion to Daphne while she and her girl companions, together with Leucippus, were one day swimming in the Ladon. It thus suddenly came into Daphne's head to start so strenuous a romp in the water that when the joyous party came out of the river their clothing was little more than tatters.

Thereupon their joy gave place to furious anger and they attacked Leucippus so viciously with their implements of the chase that he was overwhelmed and killed.

The Ladon is now known as the Rufea, and the same name is applied to the Alpheus after it receives the old Ladon; before the junction, the Alpheus is called the Karitena.

The Island of Crows was formed where the Ladon flowed into the Alpheus.

Pausanias; VIII. 20.

32

ERYMANTHUS

The Erymanthus River had its sources in the mountain Lampea, which was sacred to Pan, and was a part of Mt. Erymanthus so named after a hunter who, according to Homer, was a lover of Lampea.

Among other wild beasts of this river's neighborhood there was a boar which so much exceeded all others in size and strength that the killing of it was made one of the labors of Hercules, and was the fourth that he accomplished.

Another big pig, however, has become more prominent because the chase of it was made the occasion of a large

gathering like the family parties that used to make up an old fashioned Southern fox-hunt; the élite of Mythology, both men and women, met together on that occasion by the river Evenus in Ætolia. The party included Theseus who destroyed the Crommyon sow, the dam of the Calydonian boar that the party assembled to hunt, and finally killed.

Nearly all of the parts of the Calydonian boar except the bacon were preserved for ages in places wide apart; but of the Erymanthian brute only a few teeth seem to have been kept as souvenirs. These were stored up by the people of Cumæ in the temple of Apollo; but a well informed ancient antiquarian said of them that there was very little probability that they were genuine.

The curious association of this name of Erymanthus with boars is seen in the story of Venus and Adonis, in which Apollo, metamorphosed into a wild boar, killed Adonis because Venus had blinded Apollo's son Erymanthus for having seen her in the bath.

The Erymanthus was absorbed by the Alpheus two and a half miles below where the latter received the Ladon.

Pausanias; VIII. 24.

33

BRENTHEATES RIVER

On the right of a large plain between Gortys and Megalopolis were the ruins of the town of Brenthe from which the river Brentheates flowed to join the Alpheus five stadia farther on.

This little stream, less than a mile long, is now the modern brook called Karitena.

Pausanias; VIII. 28.

34

BUPHAGUS RIVER

The river Buphagus rose at Buphagium beyond Aliphera.

This river flowed into the Alpheus after forming the boundary between the districts of Megalopolis and Heræa.

Buphagus offended Artemis and she, in her quick-tempered way, shot and killed him with an arrow. As her anger was caused by persistent attentions that she was not disposed to favor, the victim was probably not that nephew of Rhea's who bore the same name.

The identity of the Buphagus has not been agreeably established.

Pausanias; VIII. 26.

35-40

HELISSEON RIVER

The river Helisson rose in a village of the same name and flowed through the city of Megalopolis which it divided into two parts.

The Helisson was indebted to no less than five Springs in the town of Megalopolis for additions to the volume of its current:

- (36) one that had its rise in the hill **Scolitas** within the city walls;
- (37) the Spring **Bathyllus** which came out of another small hill in the city;
- (38) a perennial Spring that rose in the **theater** which was one of the most remarkable theaters in Greece;

- (39) a Spring that was held sacred to **Dionysus** and which appeared not very far from the theater;
- (40) a fifth Spring that rose from a third **hill** within the city limits, near a temple of **Æsculapius** in which were stored the bones of a giant.

The first two Springs were on the north side of the river, and the last three were on the south side of it.

Thirty stadia from Megalopolis the Helisson gave itself up to the Alpheus river.

Megalopolis was founded by Epaminondas 370 years B.C. Planned, as its name indicates, on a huge scale that was to extend for twenty-three miles, forty townships were drawn upon to start its population; and it became the capital of Arcadia.

The road that led from Megalopolis to Messene followed the path taken by Orestes after murdering his mother, and temples and mounds marked the sites of various incidents that occurred during his passage; they indicated, where he became insane; where he cut off his hair; where he bit off his finger; and finally, where he gained his senses.

The modern village of Sinanu has grown up among the old city's ruins; these were examined in 1834, when all of the five Springs gave efficient aid in identifying the places of the ancient structures with which they were connected. A deep pile of dampened rubbish was found to conceal a Spring which led to the discovery of the foundations of the theater where it occupied a prominent position in the orchestra.

And the other Springs were equally useful in pointing out to the excavators where the temples stood, and in giving the names of the hills.

41

LUSIUS-GORTYNIUS

On the borders of Methydrium at Thisoa were the sources of one of the coldest of all rivers. It was known as the Gortynius, except at the Springs, where it was called **Lusius** because Zeus had been bathed in it after his birth near the Spring of **Neda**.

The name suggests that this was an extra bath given by Thisoa, one of the infant's three nurses.

This two-name river was another tributary of the Alpheus, and the place where they united was called Rhæteæ.

A nervous and excitable leader in the expedition against Troy came from the district of Thisoa. His name was Theutis, and he should be accorded the distinction of having fired the first shot in the Trojan War, a shot that wounded a no less redoubtable antagonist than the goddess Athena, and that unfortunately ended his career.

Irritated by a long delay at Aulis where the fleet was windbound, Theutis suddenly decided to march his troops back home, and when Athena attempted to change his decision he, in a boiling rage, ran his spear through the goddess' thigh. On reaching Thisoa he was seized with a wasting disease which extended even to the fruits none of which would ripen in the neighborhood of the Spring until, by advice of the oracle of Dodona, a statue of the speared divinity was made which showed the wound bound realistically with a purple bandage.

Methydrium was 170 stadia from Megalopolis, and to the north of it, and the river is said to be the one that now flows by the village of Atzi Kolo.

42

NYMPHASIA

A Spring called the **Well Nymphasia** was found thirty stadia from Methydrium; the latter town was 137 stadia from Tricolini.

Tricolini is supposed to have stood within a mile of the town of Karatula.

Pausanias; VIII. 36.

43

TRAGUS RIVER

In the plain of Caphyæ there was a reservoir of water that was absorbed into the ground. Afterwards that water came up at what was called Nasi, near the village of Rheunos, and formed there the perennial river Tragus.

The stream now named Tara is believed to be the ancient Tragus.

Pausanias; VIII. 23.

ARGOLIS

44

ADRASTEIA

After passing the small town of Cleone on the way to Argos, the road became narrow and ran between forbidding mountains at one time the haunts of fearsome beasts, man-eating dragons, frightful felidæ of which the most noted and dreaded representative was the Nemean Lion, whose lair among those mountains was still pointed out in the second century of the Christian Era to touring travelers who gazed at it with awesome dread, hundreds of years after Hercules had dispatched its murderous occupant.

At Nemea, only fifteen stadia distant from the lair, was the cypress grove where Lycurgus' little son Opheltes, left alone on the herbage by a thoughtless nurse, was devoured by a dragon.

Amphiaraus the Soothsayer saw in this little tragedy an omen of a larger one near at hand, but his warning that might have averted it was disregarded. This all happened on a pleasant day in the year 1225 B.C. when The Seven Against Thebes, on their way to the assault of that city stopped to ask the nurse where they could find water.

She, only too glad to prolong a parley with the martial party gaudy in their bright array of shining armor, having laid the child down, piloted them around a screening clump of bushes, and pointed out the fountain of Adras-

tea. Standing entranced with the sight of the brass-armored band of soldiers drinking from their helmets at the Spring, she was startled by the infant's cries and, rushing back to where she had left him, her own piercing shrieks filled the air as the sounds from the infant suddenly stopped.

The soldiers, running around the obscuring screen of bushes to learn the cause of the cries, were only in time to see the murderous monster disappearing in the distance, and a few splashes of bright red moisture shining in the sunlight on the herbage where the infant had been chewed up by the dragon.

It was then that the Seer, himself a soldier, and one of the party, read the warning that Fate had set in the scene that she had staged before them, and explained that Thebes was the dragon, and the infant's end their own.

But his warning was in vain, and the martial blood of six of the heroes in a few days glistened in lakes on the green grass around the gates of Thebes.

Through King Creon's cruelty, the corpses of the heroes were left for a long time unburied, but the few pieces of the bones of Opheltes that were rescued were carefully placed in a tomb raised on the blood-sprinkled spot by the Spring near the base of the mountain Apesas. Both the dragon, which the heroes killed, and the Ne-mean lion must often have quenched their thirst at this fountain and washed down with its waters many a cruel feast that made the human population smaller, for neither the Inachus nor any of the other neighboring rivers had water in their channels in rainless seasons.

The vicinage was not only made picturesque by the numerous mountains that formed the valley in which the Spring took its rise, but was endeared to the hearts of the

Grecians through classic memories long and carefully cherished.

Not far away, and in the direction of Argos, were the ruins of Mycenæ, the first and the oldest town of Argolis, which was there founded by Perseus, because his scabbard dropped from his sword on its site. And it was quite in keeping with this circumstance that the spot in the woods so pointed out by the naked sword, should afterwards, as a city, furnish leaders for the Trojan war, and more than a quarter of the martial heroes whose swords wrote in blood the stirring and enduring story of Thermopylæ.

Mycenæ was in Agamemnon's time the capital of his kingdom, and the chief city in Greece, and a list of its principal citizens in those days, nearly a thousand years before its fall in 468 B.C., reproduces the casts in the most dreadful tragedies of Æschylus and Sophocles, with such names as Atreus, Ægisthus, Clytemnestra, Orestes, and many others, against each of which is written some marrow-freezing crime, from infant killing and cooking to murders of relations of all degrees of kinship.

It might seem as though, long ago, germs of courage and ferocity were bred in this Spring, and in the one called the fountain of **Perseus** which rose in the ruins of Mycenæ, as, nowadays, other germs are cultivated in the broth of the bacteriologist, germs that made the men of Mycenæ no less hardy and fierce than the four-footed terror that in earlier times ravaged Nemea until Hercules, as the first of his labors, dispatched it and freed the country from its depredations.

So strong were this lion's muscles, and so hard was its hide, which no arrow could pierce, that the hero was at last forced to throw away his weapon and squeeze it to death in his arms. Afterwards this hide became the con-

queror's sole and imperishable armor and garment with which he is pictured by the poets and painters of posterity, except during the period when, under the domination of Omphale, he laid aside his club and lion's skin and adopted the distaff and dress of a woman.

Here also, by this Spring, gathered the finest athletes and artists of Argolis and elsewhere in the first and third year of each Olympiad to celebrate one of the four great festivals of Greece, the Nemean games—sports and contests that aroused such widespread interest that no less than eleven of the Odes of Pindar were composed in honor of its victors, some of whom contended for prominence in musical and in metrical composition.

The first of those Nemean games were held in connection with the funeral ceremonies of Opheltes; they continued to be held every two years thereafter, and the prizes were always crowns of parsley, because it was in a patch of parsley that Opheltes was devoured.

Owing to Amphiaraus' forecast, the poor child was afterwards spoken of as Archemorus, that is, The Fore-runner of Death.

The nurse whose carelessness was the cause of so many untoward events had a sad story of her own. Before she became one of the slaves of Lycurgus, she was a Princess and the daughter of Thoas, king of Lemnos. When the women of that island decided to kill all the men, and had actually dispatched them, they discovered that Hypsipyle had concealed her father Thoas and had saved him; and in punishment of her defection they sold her into slavery, and Lycurgus became her owner.

It was, of old, uncertain whether the Spring received its name because Adrastus was the first to discover it, or for some other reason; but as Nemesis, the power that stood for justice, and punished unfairness, was also called

Adrastea, a more appropriate name could hardly have been found for the Spring by which so many rival athletes spent their time while training, and during competition; so called, at every draught the name of the goddess would be on their lips, and in their minds, to warn them from subterfuge and urge them to fair and honest effort in striving for the prize for which they entered.

At the foot of Mt. Apesas, now named Fuca, are the remains of the stadium of the ancient games, and to the right of them is found the Spring of **Adrastea** whose water supplied an artificial fountain structure the connection with which is now out of order.

Pausanias; II. 15-16.

45

THE SPRING OF PERSEUS

Mycenæ, the oldest town in Argolis, was in ruins before the year one A.D., but its Spring of **Perseus**, or **Perseia**, still retained its youthful vigor amid the wreckage of what it had seen built up in its virgin valley to become the first city of Greece and the residence of Agamemnon.

The town was founded by Perseus who, having accidentally killed his grandfather Acrisius during a game of quoits while on a visit in Thessaly, returned to Greece in very low spirits and, giving up his former kingdom, started out to divert his brooding thoughts and establish a new capital.

This he did where some water flowed out when he pulled up a fungus, a growth that in his language was called Mycenæ. That this was the proper site for his new city was fully confirmed when the scabbard fell from his sword and slipped to the ground, an unusual happening that was palpably a double indication of what the

city's name should be, for mycenæ meant scabbard as well as fungus.

The town of Argos was founded seven miles south of Mycenæ, and they are sometimes spoken of as though they were one city, each being called by the other's name. In and between the two towns there were a number of tombs of celebrated people; Agamemnon's was in Mycenæ, and that of his wife and murderess, Clytemnestra, was considerably separated from his by the city walls; and between the two towns, at a place called The Rams, was the tomb of Thyestes whose children were slain by his brother Atreus and served up to him at a feast.

The neighboring village of Kharvati is now supplied through an aqueduct with water from a stream on the north side of Mycenæ's old acropolis, and one may fancy that its source is the age-old Spring that took the name of **Perseus**.

The city of Argos lay three miles north of the Argolic Gulf.

Pausanias; II. 16.

46

AMYMONE

The Fountain of Amydone owed its existence to two cases of poor marksmanship.

Amydone having shot at a stag and hit a satyr, he while expressing his indignation was made the mark for Poseidon's trident; that weapon in turn going astray pierced a rock instead of the satyr.

These two incidents occurred during a search for water that Amydone was making at the command of her father Danaus who had recently arrived in Argos during a drought and a scarcity of water.

After making acknowledgments for her rescue, Amy-mone pulled the trident from the rock and was surprised to see a three-stream Spring follow the weapon's withdrawal. It should, however, not be concealed that a pleasant impression of Poseidon's gallantry in this case must be formed in the face of some indications in the story that possibly he exacted the acknowledgments as inducements to show how the water might be obtained.

The modern location of this fountain is assumed to be in the neighborhood rendered marshy by a number of Springs and where seven or eight of them, instead of the classic three, unite to form the Amy-mone, also called the Lerna river. It broadens into a deep pool several hundred feet in diameter which is supposed to be the Alcyonian Marsh whose depth Nero was unable to fathom.

Modern millers, who have walled the pool to make a waterhead, also declare it to be immeasurably deep, as it must have been back to the time when Dionysus descended through it to the lower world to recover his mother Semele, the daughter of Cadmus, when she was stricken by Zeus' brilliancy.

Danaus had come from Egypt to Argos to escape his brother Ægyptus who desired to have his fifty sons married to the fifty daughters of Danaus, and the latter, though fearing a prophecy that he would come to his end at the hands of a son-in-law, was finally compelled to consent to the unions; though he secretly attempted to avert the predicted fate by ordering every daughter to do away with her husband on the night of the ceremonies. All of the girls obeyed except Lynceus' bride Hypermnestra, and the forty-nine severed heads were thrown into the River Amy-mone. It is said, though it is also denied, that Lynceus fulfilled the prophecy.

The sisters were doomed to expiate their wedding

night acts in Tartarus by forever trying to draw water in sieves.

A commonplace substitute for this history has been offered to the effect that Danaus means drought; that the daughters were so many nymphs of Springs and their spouses an equal number of dependent streams, whose beds became empty when in a period of hot weather the fountains ceased to flow; and that the punishment was suggested by the sandy nature of the soil at their sources, which in time of drought were said to leak.

Danaus was said to have been the first who taught the Argives to dig Wells, and for his surveys locating the Springs of **Argos** he was made King; a reward that was also bestowed on other men whose discoveries were of much value, and which foreshadowed modern patent rights, being in effect a Patent of Nobility.

Another Hypermnestra was the mother of Amphiaraus, and an unlocated fountain that anciently bore his name is supposed to have been in this neighborhood which was near the seacoast and some five miles south of the city of Argos.

In the swamp of Lerna near the Spring of **Amymone** was where dwelt the monster Hydra one of the offspring of Echidna, that mother of numerous freaks, the slaying of which formed the second of the twelve labors of Hercules. The Hydra was represented as having a number of heads variously stated as from seven to over a hundred. Pausanias was inclined to doubt that it really had so many, and in the absence of Peisander's works the number must still remain unfixed. Peisander who antedated Hesiod is credited with having published the most detailed history of Hercules, but little or nothing is left of it save perhaps the 24th and 25th Idylls of Theocritus which have been attributed to the earlier poet.

Between the little river of Amymone and the river Pontinus a sacred grove of plane trees extended from Mt. Pontinus nearly to the sea; and it was under one of these plane trees that grew near the Spring that the monster Hydra was reared. The identical tree was known and it shared for ages in the awe that shivering strangers felt as the glib guides of Argolis pointed out the exact spots where the Lion, or the Dragon, or the Hydra had perpetrated this or that especially cruel deed. Those who might look upon these scenes in the fancied security of terrors long passed away were roused to a sense of horrors still close at hand by being shown a nearby circle of stones that marked the place where Pluto descended to his underground realms.

While there is no lack of fossil evidence that the earth was once cumbered with enormous animals rivaling if not exceeding the size of the whales of the present era, there is no reason to surmise that these monsters were known to any of the ancient races of men whose records have come down through the last ten thousand years. There were seemingly none of them left at the time that Noah made his collection for post-diluvian perpetuation, nor is there even a legend extant describing the remarkable monsters as they are known today from the remains of their fossilized femurs and the fragments of their spines.

It is, therefore, not unlikely that the exploits that are viewed through the lenses of the epic poets would appear, without these magnifying media, in much the same category as the marvelous feat of Mr. Jack Horner of nursery notoriety.

Indeed, some of the contemporaries of the greatest heroes were the first to rock the pedestals upon which their earliest monuments were reared; thus, King Lycus, in his conversation with Megara, the wife of Hercules,

makes it clear that even the townsmen of the Greek strong man were not greatly impressed by Hercules' heroism in "killing a water snake in a marsh," a remark that may be much to the credit of Lycus' discretion, as he made it only to the wife, and not until after the husband had gone crazy.

Apollodorus; II. i. § 4.

Hyginus; Fable 169.

Euripides; *Heracles Mad*; line 150.

47

PHYSADEA

Physadea was a Fountain in the neighborhood of Argos.

On the day set for bathing the statues of the goddess Athena or Pallas, the Minerva of the Romans, it was customary for the people of Argos to drink Spring water only, and not to dip their vessels in the rivers whose waters were used for laving the statues.

The handmaids were admonished to fill their urns on that particular day either from the Fountain of **Physadea** or from **Amymone**, from which it may be judged that it was at one time a Fountain of prominence, although it has not been located in modern days; perhaps because it bore merely a local name given to one of the three Springs produced by Neptune's trident and which were called, collectively, **Amymone**.

Callimachus; *Bath of Pallas*.

48

THE TRÆZEN HIPPOCRENE

This Spring was in Argolis, at Træzen, the birthplace of Theseus, now called Damala, and, though apparently

lacking the guaranty of the Muses that the Hippocrene fountain of Helicon enjoyed, it was quite satisfactorily proven by very old tradition to have originated from the same cause, having been pawed from the ground by Pegasus when Bellerophon had ridden him there to seek the hand and heart of Æthra.

It was in its vicinity that the unfortunate Phædra languished for love of Hippolytus, the son of Theseus and the Amazon Antiope, whom his father had left at Trœzen when he went to marry Phædra and whom Phædra met when Theseus, needing to be purified for the murder of Pallas and his sons, selected Trœzen for the ceremonies. No doubt on that occasion he used the water of Hippocrene as Orestes had done before him, during his probation and trial and purification after the murder of his mother. Nine men tried and acquitted Orestes, and the large white stone that they sat upon was carefully preserved in front of the temple at Trœzen.

Theseus, from the age of seven, when he first saw Hercules, was fired with ambition to emulate the hero's deeds, and his life in consequence became a series of adventures.

He was a many-sided character with a mania for carrying off ladies from their homes, even going, unsuccessfully, on one occasion, to Hades to steal Proserpine for Pirithous.

He married a number of the beauties, and the revelries at his wedding with Antiope the Queen of the Amazons, whom the writer calls Hippolyta, are the theme of A Midsummer Night's Dream. In the knight's tale Chaucer lauds him but one cannot lightly forgive him for marooning Ariadne instead of marrying her, when it was only her gift of the sword and her spool of thread that made possible his escape from the labyrinth of Crete.

Theseus was unable to hold the Kingship of Athens that came to him from his Father Ægeus, but his fellow townspeople of Trœzen seem to have continued to venerate him long after his death, and anything connected with him or the members of his family was preserved and exhibited with pride by the trusting people among whom he was born. They loved him for the deeds by which they benefited; before his time the roads around their town had been infested with robbers and other most villainous characters, all of whom he did away with, using, with a Samson-like humor, their own contrivances with which to punish them. Sinus was a heartless monster whose chief enjoyment it was to bend together two stout pine trees and then let them fly apart when he had tied the heels of a traveler to one and his neck to the other. Theseus tore him in two in the selfsame way.

He also put an end to the pranks of Polypemon, better known as Procrustes, who took a demonish delight in accurately adapting all lengths of body to the only bed that he provided for every one of his victims, cutting the long, and stretching the short, to make them fill the space between the pillow and the footboard.

Among the Theseus family relics that the people of Trœzen preserved was the temple of Peeping Aphrodite in which Phædra fed her affection, by gazing out upon the race course that it overlooked, when Hippolytus was training to keep himself in condition. Another relic was a marvelous maple bush with lacelike leaves, each one filled with punctures that Phædra had made with a hair-pin while venting the despairing agonies of her misplaced love.

Near this bush the tomb of the unhappy woman was constructed, and when she could no longer make lace work in the maple leaves her spirit could watch the sym-

pathetic waters of Hippocrene fretting the surface of the Spring with their bubbles.

Pausanias; II. 31.

49

THE WELL OF HERCULES

(Trœzen)

Trœzen had another noted Spring; it rose in front of the house of Hippolytus and was called The Well of **Hercules**, because, it was said, that hero was the one who discovered it.

The Trœzenians had a brook which they named Chrysorrhoe, the Golden Stream, but it is not stated whether this Spring or that of **Hippocrene** was the source of the brook which was given its pretentious name because in a period of drought lasting nine years, when all other streams dried up, this one continued to flow without diminution.

More remarkable, however, than the ever flowing fountain was the history of a tree that grew before the statue of Hermes and which adds an interesting feature to the biography of Hercules, and furnishes the fact that he made his club from the wood of the wild olive, for the tree before the statue sprang from the original weapon wielded in a thousand exploits the memory of which is endeared to the hearts of all learned worshipers of muscular prowess.

The club, which had been cut from a tree in the Saronian marsh, having been presented as an offering to the god, was propped against the statue, and, respected alike by hunters of relics and of fuel; in due time it took root, and, with even more vitality than the blossoming rod of

Aaron, it grew to a full-sized wild olive tree, showing a vigor nothing short of marvelous in a weapon that had seen such long usage and hard service.

An effort appears to have been made by Amphiaraus to have this Spring called after him, but the claim of prior discovery seems to have secured the Spring's right to help to bear the hero's name to posterity.

Pausanias; II. 32.

50

HYCÆSSA

The Fountain called Hycæssa was near Trœzen and was one of the sources of the river Taurus which Athenæus notes was called Bull's Water by Sophocles in his play of *Ægeus*.

Several bulls had prominent parts in episodes related of the family of King *Ægeus*; the Marathonian bull, and the Cretan bull or Minotaur, bull-headed and man-bodied, were slain by *Ægeus*' son Theseus who long before the siege of Troy impressed the form of an ox on the money he issued. A third bull, however, turned the tables by frightening the horses of Hippolytus who lost his life (or one of his lives, for he was resuscitated by *Æsculapius*) in the runaway that resulted. The play of Sophocles may have given an account of the connection between one of these animals and the stream fed by the Spring of *Hycæssa*, but unfortunately it is one of the 123 lost works that the author wrote some five hundred years before the Christian era, and the account has perished with the play.

The Spring was near Theseus' Rock under which he found his father's sword and shoes.

The Taurus was afterwards given the name Hyllicus, and is now known as Potami.

Pausanias; II. 32.

Athenæus; III. 95.

51

INACHUS

Pausanias states that the sources of the Inachus were in Mt. Artemisium, but his brief addition, "though they flow underground for some way," scarcely conveys an adequate impression of the lengthy land, sea, and underground voyage that others give the river the credit of having performed.

Its first sources were in the mountain range of Pindus that formed the boundary between Thessaly and Epirus, from which range it flowed into the Ionian Sea on the west and, pushing its way through the waves, passed under the Peloponnesus and ascended through Mt. Artemisium, which formed the boundary between Argolis and Arcadia, until it reached one of its elevations called Lyrceium where it burst out, near the town of Cœnœ, as a fresh-water Spring showing no evidences of its briny passage.

The town was named after the grandfather of Diomedes who buried him there after treating him "as well as one would expect a person to treat his grandfather."

Strabo considered the voyage of the Inachus a fiction invented by Sophocles, in one of his plays that has not been preserved, and preferred to attribute the trip to the name, which he believed a colony had carried from Argolis and bestowed on the stream from the mountain in Thessaly.

Greek traditions vary, as Pausanias mildly expressed it, and for that reason a good story is often marred by another version that contradicts it.

The contradictions probably arose in many instances from misunderstandings such as occur daily through attaching to a word a meaning not intended by the original author; but another prolific cause of variations was evidently, as in the case of the Inachus, the mistaking of one person, place, river or other natural feature for another that bore the same name, although the persons lived in different generations, or the places were situated in different parts of Greece, or even in other countries.

The Inachus of Argolis is now known as the Banitza.

Pausanias; II. 25.

Strabo; VI. 2. § 4.

52

TRETON

On the top of Mt. Treton there was a Spring which was colder than snow, so cold, indeed, that people were afraid to drink of it fearing that they would freeze if they did so.

King Ptolemy mentioned the Spring in his Commentaries, and satisfied himself of its temperature by fearlessly taking a draught of it.

It rose at the side of the carriage road called Contoporia which ran between Mycenæ and Cleonæ. The mountain it crossed was a haunt of the Nemean lion until it was killed by Hercules.

Athenæus; II. 19.

53

SPRINGS OF THE ASOPUS

There was much more than met the casual eye in the Springs of the Asopus.

They appeared to be at Phlius; that is, an observer tracing the river's dwindling course from the town of Sicyon, where it flowed into the Gulf of Corinth, and following its banks to the south, would have seen it making its appearance near the city of Phlius, and, regarding it in no manner as a River of Doubt, would have gone his way satisfied that he had seen the river's first source.

The good people of Phlius, however, had another view about it.

A fondness for something different, whether for times passed or for foreign products, may be innate in the human race, and there were several instances of peoples who were apparently not satisfied with a home-grown river and were ready with plenty of proof to convince visitors that the Springs they were looking at were merely an episode in their river's course, and that the stream originated abroad and in some country beyond the seas.

The people of Delos boasted that their river Inopus was really the Nile rising among them after a long underground journey from Africa. Even the Euphrates was said to be a reincarnation of the Nile after dropping out of Ethiopian existence through a lake.

And the Phliusians were proud to boast that the **Asopus** was a foreign and not an indigenous stream; that it was in fact imported by a very circuitous route from Phrygia and was none other than the River Mæander shipped from Miletus under sea to the Peloponnese, the name given to that part of Greece, south of the Corinthian Gulf.

In early times the people had been content to consider the **Asopus** a purely domestic river, as on its face it seemed to be, that had been discovered by one Asopus, a

contemporary of Aras an Autochthon and the first person who lived in their country.

It seems possible that the name itself was imported, but only from Bœotia, just across the Gulf of Corinth, where there was another river **Asopus**.

Afterwards it was equally as easy to transfer the river as it had been to transfer the name, and no less easy to manufacture proof, which was done by placing in the Temple of Apollo at Sicyon, along with the spear that Meleager used in slaying the Calydonian boar, and other precious relics, the original flutes of Marsyas, which, after his unsuccessful musical contest with Apollo, were dropped in the Marsyas river, and thence carried into the Mæander from which they reappeared in the **Asopus** and were rescued at the very moment when they were floating out into the harbor of Sicyon on their way to the sea and to oblivion.

Their rescuer was an honest shepherd with the shepherd's well-known fondness for pipes, and he recognized the historical instruments at once and gave them to Apollo.

It is a great pity that such a remarkable connoisseur in flutes, and that a poor shepherd to whom any collector would have given wealth for his find, should have to be referred to merely as "a shepherd" and cannot be called by name, for his name, if ever known, is lost, and, so far as appears in the accounts, his honesty was his only reward though on the strength of that honesty alone a very small river became as remarkable in one respect as the giant Nile.

In the back part of the market place of Phlius there was a dwelling called the Seer's House where Amphiaraus first formulated the principles of Oneirocrisy which made him famous and which is the subject of considerable

literature even at the present day. And near that venerable house was a spot named Omphalus which the Phliusians are said to have said was the center of all the Peloponnese, though perhaps that was a slip of a tongue that should have said, Greece.

The **Asopus** became a never failing stream for the genealogists of the families within miles of the river, one into which every ancestor seeker could plunge with the certainty of reaching the source of the line he was at work on, and that source was more than often Asopus himself.

The **Asopus** is now known as the river of St. George.

Pausanias; II. 5. 7. 12.

54

ERASINUS

Through an arch-roofed recess that extended nearly two hundred feet into the side of Mt. Chaon, the Springs of the Erasinus River gushed out where a grateful grove that they nourished to exuberance kept the waters cool and offered the twittering birds a pleasing shade in the heats of summer, and a refuge from the storms of wild and windy days in winter.

These Springs immediately formed a sturdy river whose course though short was full of labor and therefore called **The Mills of Argos**, from the number of wheels turned by its rapid and tireless current which persevered throughout the year and when many other weaker streams had become exhausted.

The Erasinus was said to be a reappearance of the Arcadian river Stymphalus which dropped out of sight under Mt. Apelauron and traveled through the earth for twenty-five miles before coming out again under Mt. Chaon.

These Springs of the river they christened were somewhat north of the town of Cenchreæ perhaps named for that son of Peirene at whose loss she wept herself into that celebrated Fountain of Corinth by whose name the Delphic oracle was wont to refer to the city, rather than by its geographical designation.

The river is now called Kephalaria but continues to be the only stream in the Plain of Argos that flows throughout the year; neither has any change been found in the Springs and their grotto as described twenty centuries ago.

Pausanias; II. 24.

55

SPRINGS OF THE HYLICUS

Some of the Springs of the river **Hyllicus**, originally called the **Taurus** or **Taurius**, were in the mountains through which ran the road from Trœzen to Hermione.

Near them was the temple where Theseus was said to have married Helen of Troy; and also the rock under which he found the sword of his father Ægeus, the recognition of which saved Theseus' life when his father, who had not seen him since infancy, not knowing who he was, was about to give him a poisoned draught at the instigation of his stepmother Medea. (See Hyœssa, No. 50.)

Pausanias; II. 32.

56

METHANA

About thirty stadia from Methana there were some Springs of such heat that they warmed the waters of the Saronic Gulf into which they flowed.

These Springs had their beginning in a blaze of glory, for, at a time when their site was dry, a flame burst suddenly from the ground and formed an imposing pillar of fire; then, after the column had burned itself away, the waters began to flow and afterwards continued permanently to bubble up, very warm and very salt, and creating a mild temperature that attracted many sorts of ocean monsters, especially sea dogs, that made it dangerous for anyone to attempt to swim in the vicinity.

The eruption cast up a mountain half a mile high, and caused such heat and sulphureous smells that the place was unapproachable by day, for, strange to say, at night the odor became agreeable. The volcanic fires cast their lights to great distances and made the sea boil, for half a mile from the shore, so violently that the agitation extended for two miles beyond.

This disturbance occurred some 250 years B.C., but the Springs are still hot and sulphureous; there are two of them now known as **Vroma** and **Vromolimni**, in the small peninsula north of Damala, and they are of especial interest on account of their origin, for although the Peloponnesus has often suffered from earthquakes and tidal waves there are few traces of volcanic action in any part of it except in the neighborhood of these Springs.

Pausanias; II. 34.

Strabo; I. 3. § 18.

57

WELLS OF HERMIONE

The people of the town of Hermione had two Wells.

Notwithstanding the fact that the older one of these wells was of such magnitude and copiousness that the whole population could never have exhausted it, they

rather strangely went to the trouble of digging the second well which tapped a stream flowing from a place called Meadow.

The water of the old Well flowed into it by a hidden channel.

Hermione was at the southern limits of Argolis where there is now a little village called Kastri. It contained the sanctuary of Clymenus surrounded with a stone fence that enclosed the entrance to a short cut and inexpensive route to Hades which was so quickly reached from Hermione that its people never placed in the mouths of their departed friends any fee for the ferryman Charon, an expense for which the bereaved among all other Grecians were obliged to make provision.

Pausanias; II. 35.

58

WELL OF CANATHUS

Nauplia was deserted and in ruins two thousand years ago, when all that was left of it were vestiges of the walls and of a Temple of Poseidon, and this Well of **Canathus**.

The identifier frequently has reason to give thanks for the aid that the persistency of Springs affords him. Where a city has crumbled to rubbish and its stones have perhaps been stolen to start a new town in another locality—when nothing is left of the work of the men who constructed the city, its site may often still be identified by the authenticating autograph the fountain pen of Nature still traces with the water of its ever flowing Spring.

But in the instance of this old town, Hera's habit also helped to point out what was once Nauplia, for, until Grecian faith in her existence was lost, she continued her

ancient practice of repairing yearly to the Spring of **Canathus** to bathe in it and become a virgin again.

On a neighboring rock there was carved the figure of an ass to commemorate the fact that his fondness for gnawing the twigs of the grape vines first taught man the benefit of pruning them to bring about a more abundant yield of fruit.

The history of the town of Nauplia offers a striking instance of rejuvenations which, according to individual fancy, may be considered accidental coincidences or as confirmations of the restorative powers that Hera found in the Well of **Canathus**.

Named by Nauplius, a son of Poseidon and Amymone, it became a city of independence.

Then its citizens were driven away by the Argives and it lapsed into nonentity and fell into ruin.

In the Middle Ages, however, it showed new signs of life; but in 1205 it suffered in a successful siege by the Franks.

Two hundred years later it was captured by the Venetians; and a hundred and fifty years after that it fell into the hands of the Turks.

A century and a half later, the Greeks recaptured it and not only restored it but made it the seat of the national government, which it continued to be until 1834 when Athens acquired the honor.

It is additionally strange to find it described a few years ago not only as having one of the strongest fortresses in Europe, but as looking more like a REAL town than any other place with that designation in Greece.

And even its ancient name, received from Amymone's son, has been restored.

WELLS AND FOUNTAINS OF ÆSCULAPIUS

The principal Well of Æsculapius was in his native town of Epidaurus on the eastern coast of Argolis; it was in the temple, and his throne and statue were set over the Well, which provided enough moisture to keep the ivory from checking—in dry temples it was customary to sprinkle ivory statues with water, and in damp temples to rub them with oil to preserve them.

But other wells of the first physician, with nearly 100 shrines, were found in profusion throughout the length and breadth of Greece, all dedicated to him and bearing his name, and if other testimony were lacking they alone would furnish ample proof of the monopoly in medicine that he enjoyed.

These wells indicate that he very carefully canvassed the country in person and had his name attached to them with a full appreciation of the value of advertising, of which he might be called the discoverer without fear of raising a counter-claimant. They bring to mind the private mile boards that picket so many modern railways and apprise the passengers from minute to minute that they are so many stadia nearer the celebrated emporium of such a one in the city indicated. Travelers in Greece had merely to follow the Wells of Æsculapius to come in due course to the seaport from which to embark for his office in Epidaurus, to which place whole cargoes of clients were wont to set sail to consult him, and from which they usually returned carrying in the hold of the vessel a dragon, which the famous physician seems to have been in the habit of dispensing in lieu of drugs.

In those days when open air existence was the rule, and when some men still lived like Nestor for several

generations, the ills of poisoned arrows were perhaps only less prevalent than those of disease, and as a dragon was but a snake the ancients may have known how to make a counteracting serum from Æsculapius' stock, as the Brazilian does from the South American rattlesnake.

It was never too late to be taken to Æsculapius, for it was no uncommon belief that he had even restored the dead to life.

Among the resuscitated whose names and addresses were given are: Androgeus, son of King Minos; Capaneus; Glaucus; Hymenæus, killed by the collapse of his house on his wedding day; Hippolitus; Lycurgus, the son of Pronax; and Tyndarus.

But even advertising may be carried too far and exhaust the capital, as the Epidaurian doctor found to his cost, for his own death was due to his crowning claim of being a life restorer; it raised the apprehensions of Pluto who foresaw that such skill would soon put his ferry out of business and prevent any increase in the number of inhabitants in his underground Kingdom of Hades—and Zeus, at Pluto's earnest solicitation, slew Æsculapius with a flash of lightning.

The train of events that followed that flash endured for a year, for Apollo having craftily ferreted out the individual Cyclops who fashioned the bolt, bow-and-arrowed him; and Jupiter, angered at this indirect shot at himself, condemned Apollo to serve for twelve months as a bondman, and he was indentured to King Admetus of Thessaly.

The account adds the intimate detail that the monarch made the god a swineherd on the banks of the river **Amphrysos**, but does not state to whom was delegated the duty of conducting the chariot of the Sun during Apollo's year of service.

Had the great doctor disclosed the secret of life, his students would have been able to make use of it in his own behalf, and the moral is, therefore, more than a hint to all secretive inventors. The fact that his disciples did not restore him to life invalidates the malicious rumor that in raising the dead he used the blood from the veins of the right side of Medusa, and that he killed people with the blood from her left side.

Æsculapius, who perhaps considered such a disclosure quite unnecessary for his own benefit, would, however, have done well to provide for accidents which no medical power can avert, such as the flash of lightning, and hundreds of minor mischances of daily occurrence, through one of which a descendant of Æsculapius came to grief. Asclepiades was the descendant's name, and so great was his confidence in his skill that he laid a wager that he would never be even sick; a wager that the recorder dryly states he won—as he met his death by falling downstairs.

Apollo's interest in revenging the death of the Doctor may be accounted for by either of two rumors; one, that he was the father of Æsculapius; and the other, that Hymenæus whom the physician restored to life was one of Apollo's sons. But it is less easy to surmise why Hymen, as the unfortunate youth is generally called, whose wedding day was so very inauspicious, should have been made the god of marriage at whose altar all happy lovers still continue to address their vows, although perhaps few of them are aware that he was but the bridegroom of a day.

The Temple of Æsculapius was outside of the town of Epidaurus (which received its name from its founder, a son of Pelops) in a sacred grove which was walled in on all sides. In the grove there was a Fountain well worth

seeing because of its decorations and the roof that had been raised above it; and about it were numerous pillars on which were recorded the names and the maladies of those whom Æsculapius had cured.

The grounds of the temple near the present village of Pidhavro are covered with ruins that have not yet been thoroughly investigated, but many of the testimonial tablets have been brought to light, and the Temple Well has been found and restored to its ancient condition. It is fifty-five feet deep and is still supplied from its former underground source.

Some portions of the source of a brook have also been uncovered, and they are in all probability parts of the channel through which ran the water of the Fountain whose decorations were a striking feature in the grounds that surround the temple. (See No. 103.)

Pausanias; II. 27.

60

DINE

The Fountain of **Dine** rose in the sea near a place called Genethlium.

It was a Spring of fresh and sweet water, sacred to Poseidon, and sacrifices of bridled horses were offered to him there, apparently by throwing the ready-to-ride animals into the Spring.

Nearby was a spot of as great interest to the Greeks as the Pilgrims' Rock became to Americans, because it was there that Danaus disembarked with his fifty daughters when he first came to the Peloponnesus from Chemnis in Egypt.

The surrounding country was named Pyramia, from

the number of pyramidal monuments that were scattered over its surface.

The Spring is now called **Anavalos**. It is some five miles south of Amymone and appears a quarter of a mile off shore, gushing up with such force as to form a mound of water and set the sea in commotion for several hundred feet around it. Mariners are said to supply their vessels from this Sea Spring with less trouble than it would be to water from a land-locked Fountain, using, perhaps, some means similar to those employed by the sailors who water at the Spring of **Aradus**. (See No. 355.)

Pausanias; VIII. 7. & II. 38.

LACONIA

61

ÆSCULAPIUS

The district of Laconia had several Springs that were dedicated to Æsculapius, and it had a town, Epidaurus, named after his birthplace in Argolis, which was founded by a shipload of his patients who were driven there in a storm. They had the usual Æsculapian prescription of a dragon with them, and when it made its escape from the ship and darted into a hole in the ground they were convinced by visions and the dragon's strange behavior that they should stay and make a settlement, which they accordingly did.

One of his Springs was at;—

Pausanias; III. 23.

62

GYTHIUM,

where he had a Fountain and a shrine and a brazen statue.

Three furlongs from the town there was a white stone upon which Orestes was said to have sat to be cured of his madness; the "old man" that the townspeople talked about was, however, not Orestes but the original "Old Man of the Sea," Nereus, though what they said about him Pausanias tantalizingly refrains from stating.

75

Gythium was a short distance to the west of the mouth of the River Eurotas.

Thirty stadia from Gythium was the small town of Ægiæ that had a remarkable body of water called Poseidon's Marsh, in the neighborhood of which mushroom mining stock companies of those days probably found a fertile field for their operations. The Marsh though full of fine fish was given a wide berth by all the progenitors of Isaac Walton, and none of the beauties was ever either eaten or caught because of a general and unchallenged belief that anyone who cast a line or a net into the uncanny waters would immediately himself become a fish.

Opposite the city of Gythium lay the small island of Cranæ, and a shrewd, foresighted statesman who scanned the shipping news from its little port on a memorable morning in the year 1195 B.C. would have known at once that he was reading the opening paragraph in the history of the Siege of Troy when he saw, in the list of passengers who had sailed the day before, the names of Paris and Helen, who had fled to the island in all haste and immediately embarked for the city their escapade doomed.

Little is left of Gythium but its Spring, and the Seat of Orestes which is indicated by a chair carved in a wayside rock a short distance from Marathonisi.

Another Spring of **Æsculapius** was at;—

63

PELLANIS

The only notable objects here were the Temple of **Æsculapius** and the Fountain of **Pellanis**. This was a

large Spring into which a nameless maiden fell when she was filling her water jug. The maiden disappeared but the veil she had worn was found in another fountain called;—

64

LANCEA,

of which nothing is related save that it received the lost veil of the maiden who was drowned in the Fountain of **Pellanis**.

The Springs of **Pellanis** and **Lancea** are supposed to be two about seven miles from New Sparta (on the site of ancient Sparta); the streams from them unite and flow into the nearby Eurotas river.

Pausanias; III. 21. (Gythium)

Pausanias; III. 21. (Pellanis)

Pausanias; III. 21. (Lancea)

65

DORCEA

The Fountain of **Dorcea** at Sparta was an adjunct of the temple of Dorceus who aroused the anger of Hercules and was probably killed by the hero.

The fountain, if there was anything notable about it, has lost its history in the more absorbing story of Sparta itself which has become a synonym for all that is rugged, as was even its speech which was said to be the least euphonious of all the Grecian dialects.

The renown of such of its men as Leonidas, Menelaus, and Lycurgus, has overshadowed the prowess of many no less noteworthy individuals among its fair sex, for it produced Cynisca, the first woman who bred horses, and

the first one to win the chariot race at Olympia; there was also Euryleonis, another woman winner with horses at that Mecca of skilled strength. When such mothers made men, it is not to be marveled at that they made prodigies of valor. And many of their sons were endowed with bright brains no less than with muscle; what the Law owes to Lycurgus, the statuaries owe to Theodorus, a male resident of Sparta who discovered the art of fusing and how to make statues of metal.

In one of its suburbs there was preserved for nearly a thousand years the house of Menelaus; and another suburb contained the house of Phormio, preserved as a lesson to inhospitable people; the story as told of it was that Castor and Pollux having asked permission to occupy one of Phormio's rooms over night were told to go somewhere else as the room was that of his daughter. The next morning his daughter and all of her attendants had disappeared, and the room contained only some statues of the indignant twins and a strong odor of asafœtida.

In another suburb there was preserved the starting place, and the road over which Odysseus ran the race in which he won the faithful Penelope from the other suitors in that peculiar courtship.

In the Spartan temple of Phoebe, there was suspended from the roof, by fillets, the most wonderful egg that ever was laid, the egg laid by Leda: its unknown and mysterious contents affording contemplative visitors more stores of food for reflection than the nose of Cleopatra; one might wonder if it were the unhatched twin of Helen, and if it once, or maybe still, contained as many miseries as the latter mothered.

The Spartan temple to Apollo was built to propitiate him for the liberty that was taken in cutting down his

grove of cornel trees on Mt. Ida for boards to make the Wooden Horse that brought about over night the capture of Troy that ten years of fighting had failed to effect.

Sparta, which was also called Lacedæmon, was the capital of Laconia and the chief city of the Peloponnesus. It resembled Rome in being built on and about a number of hills; and, like Rome, it was captured by Alaric, in 396 A.D., several years before he took the Holy City.

The hills of Sparta's site are found at the upper end of the valley of the Eurotas and west of that river, where it runs along the western side of Mt. Tageytus, now S. Elias, which reached its greatest height of 7902 feet opposite Sparta.

The city's ruins have not yet been sufficiently uncovered to determine which of several Springs among them is the one that was called the Fountain of **Dorcea**.

Pausanias; III. 15.

66

THE ENVOYS' WELL

The Envoys' Well at Sparta was the cause of a succession of troubles for the Lacedæmonians.

When Darius contemplated a military operation in Greece he decided to feel the pulse of the people in advance in order to find out where he would meet with opposition and where no resistance would be made; this he accomplished by sending envoys to the different rulers to demand earth and water as a token of their submission.

A number of minor districts were frightened into acceding to the demand, but Athens and Sparta were not to be coerced. The envoys to Athens were thrown into the Barathrum, a deep pit into which criminals were

tossed when sentenced to death. At Sparta the deputation was solemnly conducted to the Well and was told that it was welcome to all the earth and water there was in it; and then without further ceremony they flung all of the envoys into the Well and left them to drown.

So many untoward circumstances, however, followed this violation of the safe conduct universally accorded to envoys that the Spartans became convinced that reparation must be made, and volunteers were called for to go to Persia and submit themselves for execution to atone for the death of the envoys.

Two citizens, Sperthies and Bulis, men of distinguished birth and eminent for their wealth, answered the call and were sent to Xerxes who had succeeded Darius. But when they were taken before the king and informed him for what purpose they had come, he refused to accept their sacrifice, and sent them back to Sparta with the message that he declined to do, himself, an act that even the Spartans considered reprehensible, and that he would not by killing them relieve the Lacedæmonians from guilt.

Herodotus; VII. 133.

67

TIASSUS

The feast that the Lacedæmonians called Copis was celebrated in the Temple of Artemis (Corythallia) near the Fountain of **Tiassus**.

The Copis was a peculiar entertainment for which they erected tents under which were strewn beds of leaves covered with carpets, on which anyone, native, or visiting stranger, was at liberty to recline, and to regale himself with meats, and little round rolls made with oil and

honey; together with new-made cheese, and slices of small sucking pig with beans, and black puddings, sweet-meats and dried figs.

The Spring was on the road between Sparta and Amyclæ where Castor and Pollux lived. The legend that Amyclæ perished through silence has formed the basis of scores of modern stories. The original was to the effect that the people had so often been disturbed by false alarms of an enemy's approach that a law was passed prohibiting any such reports. Afterwards, when the Spartan King Teleclus actually did come against the city, no one daring to break the law and shout a warning, he met with no opposition and the city fell an easy prey to his assault.

The source of a small stream, now called **Magula**, that runs a little south of Sparta's site, is supposed to be the Spring that supplied the sparkling beverage at the temperance feast of Copis.

Athenæus; IV. 16.

68

MESSEIS

The Fountain of **Messeis** was at Therapne on the banks of the Eurotas river.

Just above the Fountain were the tombs of Menelaus and Helen under the roof of the Temple of Menelaus in which offerings were made by men who desired to become brave, and by women who wished to be beautiful.

History gives many illustrations of the valor of the Spartan warriors; and a striking instance is recorded of the effect of supplications for beauty, made in the temple, in the case of the wife of Ariston a king of Sparta about 560 B.C. As an infant she was the ugliest and most mis-

shapen child in Therapne, but, being carried to the temple daily, she became before reaching marriageable age the most beautiful woman in all Sparta.

Therapne was opposite the southeastern end of Sparta, so near to it as to be sometimes referred to as a part of the city.

Homer mentions another Fountain of the same name which Strabo says was near Larissa in Thessaly. (See Polydeucea.)

Herodotus; VI. 61.

Pausanias; III. 20.

69

POLYDEUCEA

This Fountain and the Temple Polydeuces were on the right of the road from Sparta and near Therapne. Some people said that this Spring was anciently called **Messeis**.

Further on, by the road to Taygetus, was an interesting place called Milltown (Alesiæ), where Myles invented mills and first ground grain efficiently, perhaps with power from the very stream to which the Spring gave rise.

Pausanias; III. 20.

70

MARIUS

The town of Marius was a hundred stadia from Geronthræ. It possessed an old temple common to all the gods and around it there was a grove with fountains.

There were also fountains in the Temple of Artemis, for Marius rivaled Belemina in its water supply and had indeed an abundance, if any place had.

The ruins of Marius are found within a mile and a half

of a settlement now called Mari, and the place continues to be characterized by the abundance of its fountains.

Pausanias ; III. 22.

71

NYMPHÆUM

In the town of Nymphæum there was a cave very near the sea, and in the cave a Spring of fresh water.

This was between the promontory of Malea and the town of Boeæ the building of which was attributed to Æneas at a time when he was driven into the bay by storms, during his flight from Troy to Italy.

This Spring has been located at Santa Marina where there is a grotto from which there issues a Spring of fresh water.

Pausanias; III. 23.

72

THE WATER OF THE MOON

Near Thalamæ there was a roadside temple of brass and an oracle of Ino where whatever any perplexed applicants desired to know was made manifest to them in dreams.

From this temple's sacred fount there flowed fresh water called The Water of the Moon.

Ino was born the daughter of Cadmus, the founder of letters and literature, but, fleeing from her bigamous and crazy husband, Athamas, she threw herself into the sea and was changed into a goddess under the name of Leucothea. Her oracle in Laconia, so far away from her birthplace, indicates that even the prophetess

with a fortune in her name found her greatest honors abroad.

Her name was linked with another place in Laconia where a small but very deep lake, two stadia from Epidaurus Limera, was called **The Water of Ino**; it was only a small lake but it went very deep into the ground.

At the festival of Ino it was customary to throw barley cakes into it, the throwers considering it a lucky sign if the cakes sank, and the reverse if they floated.

It is now described as a deep pool of fresh water 100 yards long and 30 broad, surrounded with reeds and near the sea, not far from Platza.

Pausanias; III. 26. III. 23.

73

TÆNARUM

There was a Fountain at Tænarum, a town that derived its name from one, Tænarus, of Sparta. The town occupied the southernmost point of the Peloponnesus, a promontory of Laconia now called Cape Matapan.

Besides a celebrated Temple of Poseidon, and extensive marble quarries, the people could point to that fascinating but generally invisible creation—a boundary line, which, in their case was one of more than usual interest, it being the line that divided the Upper world from the Lower, the entrance to the latter being through the mouth of a cave in the town, the very cave through which Hercules emerged from the dominions of Pluto when he brought back with him the three-headed dog, Cerberus, of the Infernal regions.

Pausanias saw the cave but refused to believe the legend, first, because there was no underground passage

from it; and, secondly, because, if there had been a passage, no one could easily believe that the gods had an underground dwelling where departed souls congregate.

Christianity was crouching for its coming spring, and although the army of mythological deities had been strengthened by a shadowy reserve of "Unknown Gods" the ancient and decrepit host was losing its vigor and its votaries day by day.

The wonderful property of the town's Spring was, however, less gruesome than the mouth of hell, and much more entertaining than the marble quarries, or the temple; but whether its power was a manifestation of Crystallomancy, or was due to the reflection of mirages, may never be known, as the power was suddenly lost very long ago, and there is nothing left to investigate but an ordinary every day Spring with nothing to distinguish it from any other Spring of the commonplace kind.

The fountain's entertainment was apparently on the order of modern picture theater representations, as whoever looked into it saw views of harbors and of ships.

Unfortunately this peculiarity was stopped for all time by the act of one of the townsladies who, more intent on the labors of the laundry than solicitous about strange sights or the sanitary condition of the Spring, inadvertently filled it with such apparel of her own and her household as needed the customary Monday soaking.

As the Spring's power had long been only legendary even in very old times, the tradition may have originated in someone's laudable desire to prevent those thoughtless practices that are only too common wherever Springs are found; for even the Virgin, if Mandeville mistook not, did not hesitate to do light laundry work at any convenient Spring that she encountered in her journeyings, without any apparent thought of what use the next

traveler to arrive might wish to make of the contaminated water.

Cape Matapan is the most southerly point in Europe and forms one side of Quail Bay whose shores are the last resting place of the quail on their Autumn passage to Crete and Cyrene and its Spring. (No. 320.)

The old city has dwindled to a village called Kyparissio whose cave is still the *cul-de-sac* that caused the doubts of Pausanias.

Pausanias; III. 25.

74

PLUTO'S SPRINGS

The entrance to Pluto's regions that is afforded by the cave at Tænarum permits a glance at Pluto's Springs.

They were created in the imagination of Pherecrates who, in commenting upon the customs in the early times of Saturn when freedom was universal and there were no slaves, assumed that there was consequently no work to be done, and that there was no necessity for planters, or reapers, or craters, or carters.

He then describes Nature's forces as performing the operations of toilers and servants, and pictures streams that flowed straight down from Pluto's Springs and carried relishes for every guest. Rivers then ran down every road, though half choked up with comfits, rivers of rich brown soup that bore upon their seasoned floods hot rolls and cakes, and every product of the baking art; while Jove, meantime, rained fragrant wine, as though it were a bath.

And the trees upon the hills bore hot cooked meats

instead of leaves; and roasted fish and fowls and game, in place of blossoms.

Athenæus; VI. 96.

75

ATALANTA

Cyphanta in Laconia was a ruin two thousand years ago. There was nothing left of it but a little temple of Æsculapius, with a stone statue of the god, and a stream bubbling out from a rock split in three—a stream of soft water which was the Spring of **Atalanta**. She was the daughter of Jasus and Clymene of Arcadia.

Atalanta's father, who had desired a son, cast the infant daughter adrift on the bleak sides of Mt. Parthenios; but some kindly hunters found her, and, reared among them in the forests, she grew to be their counterpart in all save form.

Knowing nothing of the ways and work of women, she found her whole pleasure in the wild life of the chase and in the adventures of Amazons. She became one of the buccanneer band of the Argonauts, and was the only woman admitted to the desperate enterprise of the hunt of the Calydonian boar.

So confident was she in her fleetness, and so averse to the duties and softnesses of others of her sex, that she delighted in racing the would-be wooers her wildness attracted—her hand against their lives as the stake.

She was never outrun, but she finally lost through a trick.

Stronger than Eve, two apples were not sufficient to gain a triumph over her, and Meilanion, or Hippomenes, was obliged to delay her a third time in the race, to pick

up the golden apples of Venus, that he threw forward, in order to reach the goal before her.

This fleet-footed Atalanta is not always recognized in the lumbering lioness so often seen yoked with a shame faced monarch of the forest to the car of Cybele.

The lion is Hippomenes, the only one of his team mate's suitors who succeeded in winning a race with her, and, the gods, turning them into draught animals, fittingly punished them for disgracing the ideals of the running track. The race should never have gone on record and ought to have been protested on several grounds; it was won by contemptible jockeying, and was practically thrown for gold by the loser who was heard to say before the start that she hoped she would not win.

The golden apples were given to Hippomenes by Venus who grew them in her garden in Cyprus; indeed Venus' part in the scandal was the most detestable of all, for, after making the fraud possible and depraving the poor dupes, she lost her temper and humiliatingly had them lionized because, forsooth, she was not given enough credit for the outcome.

But the most remarkable feat of Atalanta's life is seldom mentioned, and is nearly lost in a couple of lines in a Grecian guide book two centuries old, which speaks of the temple first, and then, in half a dozen words and without even an exclamation point, tells of the origin of the Spring—a wonder birth, at the like of which all the assembled hosts of Israel stood aghast; for Atalanta on one of her long-continued hunting expeditions, becoming very thirsty, struck this rock of Cyphanta with her lance, and the dry stone burst instantly, in sentient sympathy with her craving, and became the basin of this bubbling Spring.

The ancient Baedeker's direction for reaching Cyphanta is simplicity itself, and though very short is longer than his description of the place; it is: "You go along the coast from Zarax about six stadia and then turn and strike into the interior of the country for about ten stadia—and you come to the ruins."

The Fountain has been located at Cyparissa on the eastern coast of Laconia; and, rather strangely, on the other side of the Peloponnesus at Cyparissia in Messenia, and on nearly the same parallel, the 57th, is the miraculous Spring that Dionysus produced by striking a rock with his thyrsus. (See No. 82.)

Pausanias, III. 24.

Ovid. *Metamorphoses*; X. Fable 9.

Apollodorus; III. 9. § 2.

76

BELEMINA

The town of Belemina had fountains in abundance; it was in fact the best off for water in all Laconia, for in addition to its numerous Springs the King of Rivers, as the Eurotas is styled in its modern name of Basilipotamo, ran through the city, in or near which it made one of its singular reappearances after its underground parting with the Alpheus beyond Asea.

The town and its Springs were the cause of frequent contentions between Laconia and Arcadia, being captured and held a number of times, first by one and then by the other.

Some ruins on the mountains now called Khelmos are thought to be those of Belemina.

Pausanias; III. 21.

77

FORTUNATE SPRINGS

Accepting as true, for the nonce, the assertion that such as have had uneventful careers may be said to have been the happiest people, there may be grouped under the head of "Fortunate" a number of Springs that not only had no history of their own but that flowed in places or among peoples that were equally fortunate, peoples who left no records themselves, and of whom nothing was recorded by others; Springs of which nothing more can be said than simply, They Were, or, in general, more accurately, They Are.

A Fountain that is tagged with a tale or a legend may have an interest added to its normal function, but the Spring in which no disconsolate Fair One drowned herself, or that arose from no Sorrowing Beauty's tears, may have done as much good for the world or its city as any well lauded and widely known fountain; and as such Springs furnished life-needed drink for the people of old, so may they supply food for random reflections to the people of later days.

In Nature's great scheme, which the wisest has not yet been able to fathom, it is impolitic to say that this or that is useless. It would be equally tyronic to affirm that Alexander the Great was useless merely because there is apparently no condition in the world that would not have been as good as it is to-day if Alexander had never existed. If the chief end of life is to be happy, then Alexander ruined the lives of most of the peoples with whom he came in contact. If the principal end is to prepare for a future existence, then he lopped off the lives of a multitude before their preparations had been completed.

Alexanders, however, like other Anacondas, seem to be

an inseparable concomitant of some sorts of existence, and although no one has yet found out why they are so, no one can see far enough ahead or behind to offer any satisfactory argument why they should not be.

An humble Egyptian who helped to build the pyramids and did honest work that remains long after shoddy construction of later years collapsed or was condemned, played a valuable part in the world's history, and, at a cursory glance, is as useful to-day as is Alexander the Gone.

Without the Egyptian and his millions of fellaheen mates the pyramids would never have been built, for there were never enough architects in Egypt to have leveled and laid the stones of those wonders before the Dynasties interested in their completion had died out and given place to others who were solely or much more concerned in perpetuating memories of their own particular lines.

It might be said that the pyramids to-day benefit nothing but a tourist agency, and a car line that would never have been built if Cheops' mind had run to something other than architecture to preserve his name or his mummy; to which the rejoinder might be made that they are an incentive to do good work, and that good work and good deeds are from any point of view better than work and deeds that are bad.

There are, no doubt, at this moment blooming in jungles that Man never sees, as beautiful orchids as one can find in the finest horticultural gardens; and nothing more appreciative than a cockatoo or a monkey ever sees them; though in the scheme of Nature they probably have some use, and play a part, if it be only to enrich the ground at their death and so keep it in condition to be some day a center of civilization to take the place of another center that shall be shifted to one side and made uninhabitable by some coming convulsion of the Earth.

And those placid Springs, with nothing but a name, without which the cities near them would never have been founded; those Springs that furnished the pure life-needed liquid that enabled the citizens to grow, even though they did not produce great works or do great deeds, are no less to be respected and worthy of being mentioned by such names as they were gratefully given, than the founts of fulsome fable.

Such Springs served a purpose, and perhaps they are doing so still, for little short of an earthquake can stop the flow of a hardy fountain. Cutting a conduit through a country or a city sometimes makes a Spring a "traveler" that moves its mouth in protest, or makes a new one somewhere else, if it is not as nowadays diverted into the conduit itself.

Even an earthquake is often ineffective, for the tears that fall from the head of a mountain are not stopped by shaking another part of the earth a hundred miles away, and the numerous fresh-water Springs in the ocean are probably the original fountains of a land that some upheaval of Nature in one place, and a consequent subsidence in another, cast the ocean over without interfering with their ceaseless activities, which continue below the sea's surface as strenuously as they did when they were atop of terra firma.

The names and locations of such Fortunate Springs of Laconia as have not already been mentioned will be found in the following four numbers:

78

ANONUS

Dereum on Mt. Taygetus had a statue of Derean Artemis, and near it a Fountain called **Anonus**.

79

GELACO

This fountain was near the town of Las, and was so called because of the milky color of its water.

Las, the founder of the town, was killed by Patroclus.

This Fount was two and a half miles from the sea, and eight from Gythium. It is near a village called Karvela and its little stream is now the Turkovrysa.

80

NAIA

At Teuthrone there was a fountain named **Naia**.

Teuthrone has become a village called Kotrones; it is on the west side of the Laconian gulf and nineteen miles from Cape Matapan.

81

GERONTHRÆ

Geronthræ had a temple and grove of Ares, and near the market place were fountains of drinking water.

Gheraki, a corruption of the old name, is the present designation of the town, and the position of the ancient market place is plainly pointed out by a number of Springs below the citadel.

Pausanias; III. 20. (Anonus)

Pausanias; III. 24. (Gelaco)

Pausanias; III. 25. (Naia)

Pausanias; III. 22. (Geronthræ)

MESSENIÀ

82

DIONYSUS' SPRING

There was a Spring below the city of Cyparissia close to the sea. It was called the Spring of **Dionysus** because he produced it by striking the ground with his thyrsus.

One might surmise that the thyrsus, trimmed with vine leaves and crowned with a pine cone, was primitively a traveling larder, a stick bound with bunches of grapes and pine cones; a larder somewhat rudely imitated in a child's lollypop stick, and perfected in the Mexican's cooked tortilla hat which provisions him for an extended journey.

Grapes and cones tied to a stick are easily transported by one who has no pockets, and even by one who has, for a pocket is not an ideal container for grapes.

They who have motored and dined in the countries through which Dionysus tramped have probably enjoyed eating pine cones without ever knowing that they have tasted them. They form one of the pleasantest ingredients of the best salads that are served along Mediterranean shores, and one of the cones is an ample meal for one of the humble classes.

The cone has at the base of each little scale two delicious white cylindrical nuts, instead of the soft pulp of the artichoke which is modeled architecturally much on the same plan.

The scales are pulled off and the nuts are eaten green

on a walk, or, if leisure serves, the cone is set before a fire whose heat swells the scales apart and warms the little nuts, which the Italians call pinolas.

If Dionysus had had the foresight to use a hollow cane instead of a stick for his thyrsus, he would not have had to emulate Moses to moisten his meal when he had finished his repast, but in that case his Spring would not have been heard of and he himself might have come down to posterity through the Messenian patent office and not through Pausanias.

This Spring is in the modern town still called Cyparissia, where, on its southern side, a fine stream gushes out of a rock and flows into the sea close at hand.

Pausanias; IV. 36.

83

CLEPSYDRA

The Spring called **Clepsydra** had its source on Mt. Ithome in Messenia, where the mountain overhung the town of Messene and made a commanding site for its citadel.

Its water was used daily for religious purposes in the nearby Temple of Zeus, and also supplied the secular necessities of the citizens, being carried underground into the market place at Messene, through a conduit, named Arsinoe after the daughter of Leucippus, a Messenian prince.

This Spring excites particular interest from the fact that the Messenians held it to be the site of the rearing-place of Zeus, for the Pelasgian, always an improving plagiarist, whether in architecture, art or literature, prefixed a chapter to the Hebrew history of the World's creation, which gave an account of the ancestry and

parentage of his Jehovah, the Jove of the Romans, and the Zeus of the Greeks.

According to this account, Cronus, his cannibalistic father, who had a predilection for eating his progeny, was presented with a stone by his wife, and swallowed it, thinking he was eating his son, who, however, had been given into the care of Ithome and Neda, two Nymphs of Mt. Ithome, where, at this Spring, they washed and began to rear the great Divinity.

It is said that it was from the secret removal of the infant to conceal him from his father that the Spring got its name which comes from the same root as kleptomaniac, the elegant euphemism that is applied to well-to-do later-day people who carry off something without first obtaining the owner's consent.

There were several localities that claimed the honor of being the birthplace of Zeus, principally Crete and Arcadia.

Hesiod, in about 800 B.C., seems to have accepted Crete as the rearing-place of Zeus; Cretan and fibbing, however, had long been synonymous; and the islanders' preposterous statement that Zeus was buried in Crete did not make it any the easier to credit their contention about the deity's nativity.

Callimachus, of about 250 B.C., names Mt. Lycæus in Arcadia as the birthplace, and says the god was taken thence to the island of Crete where he was placed in a golden cradle and brought up on the milk of the goat Amalthea, and on honey especially made for him by the bees of Mt. Ida.

The poetess Mœro adds that water or nectar for the infant god was daily brought through the air by an eagle that drew it from a distant fountain, which, if it was the Messenian Spring **Clepsydra**, might throw another light on the origin of its name.

Two ways suggest themselves, by either of which one might account for the rival roots of the godly genealogical tree; the first, by supposing them to have grown out of a similarity of names in different places—a nightmare that often carried its various riders in different directions even while they dreamed they were bound for the same destination. And, in fact, such similarities, in connection with the birth of Zeus, are found, both in the names of people and of places; the nurse-nymph Neda appears both as an Arcadian and as a Messenian; and Crete is found as a district in Arcadia far away from the island; while Arcadia is not only a country in the Peloponnesus, but also a city in Crete, a city which is said to have had numerous Springs, all of which dried up when the city was, very anciently, razed to the ground. That town was afterwards rebuilt in the southeastern foothills of Mt. Ida, and the Springs reappeared in their former places.

The second way, in accounting for the roots, is by conceiving that they sprouted in two or more places whose local and differing traditions persisted even after all Greece-dominated countries had accepted a national religion with only one family of gods, of which Zeus was the chief and mightiest.

The Greeks, most admirably and in all sincerity, considered their Zeus the chief god of the universe; and, as they became acquainted with foreign religions, they simply substituted Zeus for whatever the barbarians ignorantly called their own chief divinity. Thus in the course of time so many Zeuses were mentioned that Varro estimated the number of them at three hundred, many of whom no doubt had individual birth traditions, of which the most persistent were those of the original chief Cretan divinity and the original chief Arcadian divinity, two that may have been kept alive either through intense local

pride, or by writers loath to leave out of their records any fragment of ancient lore; records made before Hesiod's time, and long ago lost.

A little village 1375 feet up the side of the Messenian mountain at present occupies part of the site of the ancient city of Messene. It is named after the Spring **Clepsydra** which the people today call Mavromati, the Black Spring, whose stream, having with the assistance of an earthquake escaped from its old-time conduit, now dances in joyous freedom through the village street. Above the settlement some ruins of a pillared portico before a grotto cut in the mountain rock evidently mark a two-thousand-year-old resting-place that was made for the stream on its run from the source to the city.

Another Spring called **Clepsydra** was at Athens; and **Neda's** Spring was in Arcadia.

Pausanias; IV. 33.

84

PAMISUS

The sources of the Pamisus were near the northern boundary of the district, and the river in its course to the Gulf of Messenia cut the country into two nearly equal parts, coming out between the right arm and thigh of the short-legged and headless giant that is sketched by the outline of the Peloponnesus.

Thus, traversing the entire extent of the district, it was from the Messenian point of view a worthy and impressive river, navigable, according to one of its eulogists, for a distance that would correspond, on the Mississippi, to one hundred and twenty-five miles.

The waters of the Pamisus were clear and limpid, and

not full of mud as the other rivers were, and its fish were in consequence finer in appearance and more palatable than those that were fed in other streams on a more miry diet. The lands along its course were unusually fertile; and the annual sacrifice of the King was always made on its banks. Hence the whole community, the King, the farmer, the fisher, and even the fish, found reason for pride or pleasure in the Pamisus.

Its most remarkable virtue, however, was a certain limited therapeutical power which enabled mothers who had any young Greek gamin with a disease to cure him merely by dipping him in the river water.

Apparently the river's healing powers were not exerted for the benefit of girls or for a male beyond that stage when he is sometimes designated with no particular degree of respect as "the small boy."

Someone may smile at the absurdity of the idea and at the credulity of people who could have such a belief; but there are many parents to-day living near the shore haunts of whales who do not lose the opportunity when one of those monsters is cast ashore, of placing their young children in its mouth, in the firm conviction that the children will absorb some of the whale's strength and longevity while in contact with its tissues.

The Pamisus is now the Dhipotamo, the Double River.

Pausanias; IV. 31.

85

PHARÆ

The town of Pharæ lay a short distance to the east of the mouth of the River Pamisus, and six stadia from the sea.

It had a grove of Carnean Apollo with a fountain of water in it.

The town of Pharæ in Achaia had a Well concerning which more information is given.

The Messenian Pharæ occupied the site of the present Kalamita, the modern capital of the country and the focus of the revolution that spread over Greece in 1821.

Pausanias; IV. 31.

86

THE WELL ACHAIA

The ruins of Dorium and the Well **Achaia** were beyond Polichne and the river Electra.

It was there that Thamyris was stricken with blindness.

The district of Achaia being far away from this Well, it is not clear why it was so called; for it was not until the time of Sulla that Greece as a Roman province was known as Achaia.

Perhaps some page of ancient history has been lost that would explain why the Well was so called, and why the harbor of the Messenian seaport town of Corone was called the Port of the Achæans; as also why the hill near Samicum on the coast of Elis further north was in very ancient times called the Achæan Rocks.

And the cause of Thamyris' blindness is a companion mystery. According to Homer it was the punishment for his effrontery in boasting that he could excel the Muses in singing. On the other hand, Prodicus said that the penalty was not exacted until Thamyris reached Hades.

Still another authority, whose skepticism frequently crops out when relating matters of general belief among his contemporaries, attributes the loss of the boastful

singer's eyesight to the same cause that made Homer blind—to a commonplace disease.

The ruins of Dorium are supposed to be buried somewhere in the plain now called Sulima.

Pausanias; IV. 33.

87

ÆCHALIA

The plain of Stenyclerus lay beyond the two rivers Leucasia and Amphitus, and opposite the plain was a grove of cypress trees, called, in ancient days, Æchalia, but in later times, that is, some two thousand years ago, The Carnasian Grove.

The grove contained many statues and one of them, representing Demeter, was placed near a welling Spring of water.

Mysterious rites were celebrated around the Spring in the wood, rites that were only second in sanctity to the mysteries of the Eleusinians, and any description of those rites was interdicted no less strictly than in Eleusis.

The river Charadrus flowed along one side of the Carnasian Grove.

Charadrus was a common name in Greece for a mountain torrent, and the site of Æchalia was not agreed upon, even among ancient writers.

Pausanias; IV. 33.

88

PLATANISTON

About twenty stadia from the town of Corone, which lay under the mountain Mathia, there was one of

that peculiar class of Springs that has a tree for its home.

Possibly it is not a case of selection on the part of the Spring but of compulsion by the tree whose roots in their powerful boring through the earth, penetrate an underground current and open up a new outlet that pressure compels it to use.

In this instance it was a *platanos*, a plane tree, that gave the Spring its name, and that housed it like a small cave, broad and hollow.

A strong stream of fresh water flowed from the tree and ran all the way to Corone which was a modern town before History began to reckon from the Christian era, and grew over what had been an old town called *Æpea*, among the ruins of which the builders of the new one dug up a brass crow, for which their word was Corone.

Corone was a seaport on the western side of the Messenian Gulf and is now named Petalidhi.

Pausanias; IV. 34.

89

MOTHONE

Mothone, at the extreme south west point of Messenia, was a very old town which was known as Pedasus before the Trojan war, and was only given the other name after that event, probably to honor Mothone the daughter of Diomedes, not the ferocious Thracian King who fed his man-eating horses on the prisoners he captured in his conflicts, but the hero who next to Achilles was the most illustrious of the expeditionary forces.

Mothone possessed what was probably a valuable

asset in a peculiar Well that contained a mixture of water and pitch that resembled Cyzicene ointment.

The town also had a temple to the Goddess of the Winds; it was erected in gratitude to Athena who, in answer to the prayers of Diomedes, had relieved the town of a constant scourge of violent and unseasonable winds that frequently blew over it and caused great damage. After the prayers were offered no trouble from wind ever came to the townspeople thenceforward, and the temple was built to prove to the goddess how deeply they appreciated her kind interference in their behalf.

Modon is the modern name of the place, but search and inquiry for the peculiar Well have proved fruitless.

Pausanias; IV. 35.

ELIS

90

PIERA

The District of Elis was the cradle of Athletics. There was wrestling in the plain of Olympia before there was writing at the foot of Parnassus, for, as early as fifty years after the Deluge of Deucalion contests were held in that plain, where, between Olympia and Elis, the fountain of **Piera** was located.

And even before the days of mankind, the gods held contests there, Apollo boxing with Ares, and racing with Hermes; and, earlier still, it was the scene of the contest between Zeus and Cronus.

While poets of all recent ages have glorified the Pierian Spring of Parnassus and trumpeted in numerous tongues the debt they supposedly owed it for inspiration, the fountain of **Piera** to which the athletic world is no less indebted, still needs a minstrel to exalt it.

Even Pindar, the poet of the prize ring and the race-course and all the departments that made up the pentathlum, neglected this fountain when a line from him would have given it as prominent a place in the world of athletics as the other holds in the realm of rhythmic writing. But while today the poorest penny-a-liner poet can tell the taste of the distant Spring in Phocis, blindfolded, perhaps not one athlete in a million even knows of the existence of the sanctioning Spring of Elis!

No athletic contest could take place without it. Time

is told, and History is written by the Olympiads, but no Olympiad could begin until the waters of the fountain of **Piera** had given the requisite permission, a sanction more powerful than that of the A.A.A.U. of today, for the athletes of the whole ancient world were subject at Olympia to the authorization that no ink and no water other than the water of this fountain made valid.

Here and there a poet may compose without first refreshing himself with a draft from the Spring of the Muses, but not even the most unconventional wrestler could fake a part of a round until this fountain had performed its law-assigned function, because no Olympian Umpire was qualified to act until after the sacrifice of a pig, and lustrations of water from the fountain of **Piera**.

In the nearby temple of Ilithyia it was a custom for the venerable Priestess to set before the goddess cakes kneaded with honey, and to bring lustral water to her, and perhaps this fountain supplied the water for the goddess as well as for the Umpires of the godless athletes whose fines for bribery and other offenses supplied enough to make numbers of the statues that were displayed in the Olympian temple.

It was a remarkable incident that led to the construction of the temple of Ilithyia, for it is said that once when the Argives invaded Elis a woman came to the commanding General of the defense with a baby which she had been apprized in a dream would make the defenders victorious. The naked baby having been set down before the army, probably while they discussed what warlike use could be made of it, it suddenly turned into a dragon, which so frightened the invaders that they fled, and being pursued they were routed without difficulty. As the miracle was attributed to Ilythia the temple was constructed to commemorate it, and the prescribed lustra-

tions no doubt furnished a new use for the waters of the fountain of **Piera**.

Oxylus, the three-eyed King, had a wife called Pieria, but nothing is recorded about her, and, although the names are nearly alike, it is not probable that there was any connection between her and this fountain, for Oxylus from the humble occupation of muleteer stepped in one stride to the throne.

It was a curious illustration of the wobbles of the wheel of fortune, and of the fondness that Good Luck has for presenting herself disguised temporarily as her opposite, his assumption of the ermine being due solely to his mule's having had only one good eye; thus, on a certain occasion, while the people were trying to guess the meaning of an oracle advising them to make a man with three eyes their leader in a contemplated expedition, Oxylus chanced to trudge by at the side of his wall-eyed mule, and, in a flash, one of the sharp wits, Cresphontes, saw the answer in the sightless eye, and the leader of a mule became the leader of a people, and their King.

It may have been Cresphontes too, who, when on the death of Oxylus' son another oracle commanded that the body should not be buried either in or out of the city, had the grave dug across the boundary line by the gate of the road to Olympia and the Spring.

The old Olympic field, after producing athletes of world renown for many ages, has in modern times been used to raise a very different crop, its long and level expanse of plain opposite Lala being covered with corn-fields in the making of which few reminders of the many and magnificent buildings connected with the classic athletic grounds have been allowed to remain and obstruct the plow, or rob the roots of room and nutriment.

91

PISA

Pisa was a fountain in the territory of the Pisatis, a very ancient people who disappeared after Homer's time.

The town of Pisa was founded by Pelops. Some of its people, or their successors, went to Italy and founded the Pisa of Etruria.

The name of the fountain signified "potable," but even ancient writers were not agreed on other points regarding Pisa; some said it had been a city which took its name from a fountain; while others held that there had been no such city, but only the fountain, and that the fountain was the one called Bisa near Cicysium.

Denial of Pisa's existence is accounted for by its having been completely destroyed in 572 B.C., in the last of many conflicts its people had with the Eleians over the presidency of the Olympic Festivals, an office that no doubt controlled a large and profitable patronage.

Pisa is supposed to have occupied the land along the eastern side of the Olympia athletic grounds by the rivulet now called Miraka, whose source, in that case, is the Spring of **Pisa** that caused as many discussions as the city caused conflicts.

Strabo; VIII. 3. § 31.

92

SALMONE

The fountain of **Salmone** was near a city of the same name which belonged to the old Pisatis and was founded by King Salmoneus a brother of Sisyphus, and the son of Æolus.

Salmoneus came from Thessaly, and he attempted to usurp the place of Zeus among his subjects, who were

commanded to make their sacrifices to him instead of to the god. To impress them with his mightiness he produced thunder and lightning, by driving about in a chariot to which were loosely attached numbers of resounding substances, and by throwing lighted torches over their heads from time to time.

In the end, a flash of real lightning destroyed both him and his city.

The king's daughter Tyro became enamored with the fountain and often added her tears to its waters which were the source of the river Enipeus, which was once called Barnichius, and flowed into the Alpheus near its mouth.

There were many reasons for Tyro's tears besides the sacrilege of Salmoneus. She was so shamefully ill-treated by her stepmother Sidero that the latter was eventually killed by Tyro's son, and that son, Pelias, came to a shocking end at the hands of his own daughters, being cut up and boiled until there was hardly enough of him left to bury—a result that no one deplored more than the daughters, who had followed a recipe given by Medea, which they fully believed would cause their father's rejuvenation. (See No. 110.)

The stream from the fountain of **Salmone** was absorbed by the Alpheus near its mouth and was the last river, of any size, of the many that the Alpheus greedily swallowed during its journey to the sea.

Strabo; VIII. 3 § 32.

93

CYTHERUS

The district of Elis had a score, and more, of rivers, some of which rose beyond its boundaries, but the Springs

of many of them were indigenous to the district, and, as leprosy originated in Elis and made its home there, it is easy to suppose that there was no less enterprise in turning such Springs to good account than there is at the Spas of modern resorts.

Something to cure leprosy would have been in the greatest demand, but other afflictions would also have cried out for relief, and for these the Spring of **Cytherus** offered a general balm. It was apparently a source of the river of the same name, and belonged to the village of Heraclea some 50 stadia from Olympia.

It was presided over by four nymphs called the Ionides; they were Calliphæa, Synallaxis, Pegæa, and Iasis, and got their collective name from Ion the son of Gargettus who migrated there from Athens.

The number of the nymphs indicates that the village did a thriving business in sacrificial fees and offerings from the patrons of the Spring which was held to be a universal panacea, so that people bathing in its waters got cured of pains and aches of every kind.

Heraclea is assumed to have been where the modern village of Bruma is located, and Strefi, a little brook of the neighborhood, is supposed to have been called the Cytherus river.

Pausanias; VI. 22.

94

LETRINI

Letrini was 180 stadia from Elis, and about 6 stadia beyond it there was a perennial lake some three stadia in diameter which was fed from ever-flowing Springs below it.

Letrini was once a small town but in Pausanias' time there were only a few buildings of it left, including a temple with a statue of Alpheia Artemis who was so designated because Alpheus was for a time deeply fascinated with her; instead of resorting to flight, however, and crossing the sea by a submarine route as Arethusa did when she was the object of the affections of the same lover, Artemis adopted a less strenuous and exhausting expedient to rid herself of his importunities; thus, divining that her admirer had resolved to bring his solicitations to a climax, at one of the nightly revels in which she and her sportive companions indulged near Letrini, she merely smeared the faces of her nymphs and herself with a paste of earth and water, so that Alpheus could not distinguish one mud-masked beauty from another, and seeing nothing attractive in any of the dirty divinities, he departed in silence and disgust.

While this simple way of checking the advances of ardent but unwelcome suitors never came into popular use, it is said that a modification of the stratagem was adopted by the stanch friends of the nun whose hair a spying Prioress cut off in the dark for purposes of identification, only to find in the morning that everyone of her saintly charges had discarded her crown of beauty.

As this perennial lake is the only one mentioned in the neighborhood of the Artemis incident, it was doubtless with mud from its margin that the artful divinity effected the disguise of herself and her faithful companions.

The monastery of St. John near the foot of Katakolo is thought to occupy the site of Letrini.

ARENE

The Spring of **Arene** was not far from the city of Lepreus that got its name from the misfortunes of its inhabitants, who were the first lepers.

According to tradition the Spring received its name from the wife of Aphareus who seems to have had a great fondness for her, as another of his cities, in Messenia, also bears her name. Possibly Arene drowned herself in this Spring as her female descendants were addicted to suicide. One of her sons, Lynceus, might easily be shown, by the favorite way of interpreting ancient descriptions, to have been the first discoverer of the properties of the X-ray, for it is recorded that he could see through the trunk of a tree. (See No. 322.)

In all likelihood this Spring located the pre-ancient town called Arene whose ruins, very near the river Aniger, were perhaps once a part of the city of Samicum, if indeed Samicum was not called Arene in very early days, for Homer says:—"There is a river Minyeius that flows into the sea near to Arene," and it is known that the ancient name of the Aniger was Minyeius.

The name of this river recalls an old version of the fifth of the dozen labors of Hercules that is far more interesting than the current account, and makes it more like a labor than the cleansing of a stable seems to be, and more commensurate with the alleged capacity of the hero for performing gargantuan feats. According to that old version it was not a stable but a whole district that was cleansed, for Augeus, the King of Elis, had such immense herds and flocks that most of the country was deeply buried under the accumulations of their dung and could therefore not be cultivated.

The depth of this overlying stratum was so great, and the work of removing it was considered one of such magnitude that Hercules is said to have secured the promise of a part of the Kingdom if he accomplished the labor, which he successfully did by flooding the country with the waters of the Minius.

Possibly it was because the Minius is only a small brook that the large river Peneus was substituted in the later version, instead of accepting the Aniger, under its Homeric name of Minyeius, as the stream that was utilized by Hercules.

Perhaps also the incident was in reality only on a par with the killing of the Hydra of Lerna, and the little brook became a river by the same kind of creative power that made the mountain out of a molehill; but, to continue the old version, when the present method of cleaning a city, which is only an adaptation of that employed by Hercules to cleanse a kingdom, had brought the long-hidden surface of the earth to view again and restored it to cultivation, Augeus refused to pay the price, on the quibble that using a river as a hose was novel and ingenious, but was not work.

Then, as if that refusal by itself was not sufficiently provoking, Eurystheus, whose primogeniture had empowered him to harry his brother Hercules with ten labors, refused to count the cleaning as one of them, and imposed upon him an additional task as punishment for trying to graft by inducing the King to pay him for what he knew he had to do without remuneration.

The repudiation, on the part of the King, led to a bitter war during which Hercules captured and sacked Elis, and stripped the country of young men to such an extent that the women of the land prayed to Athena to intermit for a time one of the laws of generation. Those

prayers the goddess answered with so much satisfaction to the suppliants that they called their Gretna Green, and the river that flowed through it, by the name of Bady, which in their language meant sweet.

The modern village of Strovitz is near the Spring of **Arene**.

Pausanias; V. 5. 6. 1.

96

ANIGER

The Springs of the ancient Minyeius, the **Aniger**, which were in the mountain Lapithus, had a very unpleasant smell that could be distinguished several miles away.

The water was so fetid that until it had been impregnated by its first tributary, the Acidas, which was anciently called the Iardanus, no fish would swim in it, and even after the confluence of the waters such fish as ventured from the Acidas into the main stream became inedible.

Among the natives and other Greeks there were various theories concerning the cause of the nuisance; some averring that Chiron, when he had been inadvertently wounded by Hercules' arrow tipped with the poison of the Hydra, fled to this Spring and washed his sore in it.

Others, possibly thinking that the wisest and most just of the Centaurs would never have desecrated a Spring in that manner, called Pylenor the culprit.

Still another theory was that Melampus, the son of Amythaon, when curing the daughters of Proetus threw the purifications into this Spring.

Local pride and dissimulation may have had nothing

to do with these explanations, but a thoughtful tourist two thousand years ago might have wondered why the effects of such very ancient incidents had not worn off during the lapse of time, and might have considered that there were enough contemporary sores afflicting the living lepers of the state to contaminate the water and give it an evil flavor, for it was a current practice of the lepers of the district to swim in the **Aniger** in the belief that its waters were a cure for their endemical disease.

Even at the mouth of the river this pernicious practice was followed, and there was a cave at Samicum, called the Cave of the Nymphs of the **Aniger**, and a Spring called the Fountain of the **Anigriades**, where such as suffered from either the Black or the White leprosy had only to enter the cave and pray to the nymphs and, not forgetting to promise to sacrifice to them, wipe the diseased parts clean, and afterwards swim across the river; when they reached the other side they were well and their skin was uniformly clear.

Pausanias was of the opinion that the taint of the water was due to some ingredient of the soil, as he said was the case with those rivers "beyond Ionia" whose exhalations were lethal; but in those days one might slander to his spleen's content anything east of Asia Minor or west of Spain for those parts of the world were terrors incognita to everybody who lived in the zone that lay between them.

Samicum is midway between the mouths of the Alpheus and the Neda rivers, and its Cave of the Nymphs, the Anagriades, fronts on a lagoon formed by the Anigrus, the Aniger river, so that to reach it one must use a boat, or swim as the cure seekers of old did.

There are numerous Springs in the deep lagoon whose exhalations continue to taint the air with fetid odors; and

pure yellow sulphur is brought out by the waters that seep through the walls of the cavern.

Strabo; VIII. 3. § 19.

Pausanias: V. 6.

97

CRUNI

The Spring called **Cruni** was between the river Chalcis and a village of the same name as the river.

This locality seems to have been somewhere between Samicum and Olympia.

Strabo; VIII. 3. § 13.

ACHAIA

98

PATRÆ

Patræ was 80 stadia from the river Pirus. It was founded by an Autochthon who received from Triptolemus the first corn, and it was then named Aroe because its soil was the first in the neighborhood to be harrowed.

The women at Patræ were twice as numerous as the men and were devoted to Aphrodite; their principal occupation was making nets, for the hair and for dresses; and the theater of the town was more beautiful than any in Greece except the one at Athens.

Aphrodite had a sacred enclosure near the harbor and a wooden statue, the fingers, toes, and head of which were of stone.

There was also a grove near the sea which had a race-course and was a most salubrious place of resort in summer time. In this grove there was a temple to Aphrodite, and another one to Demeter in front of which was a Well with a stone wall on the side of the temple and a descent to it on the outside.

Such truth was there in the water that it was an unerring oracle in cases of disease, but apparently it possessed no curative power, and was able to do no more than predict whether a sick person would get well or would succumb to the malady.

The process seems to have been of the nature of crystal gazing and was carried out by means of a mirror that was

let down into the Well by a light cord and delicately poised so that the rim of the mirror alone should touch the water without being covered by it. Such as succeeded in performing this balancing feat, after saying a prayer and burning some incense, had only to look into the mirror to see what the result of the disease would be.

They had a chest at Patræ that had been made by Vulcan, the same one that Eurypylus brought from Troy; a relic so carefully treasured that no one was ever accorded permission to see it.

Patræ still retains its old name and is one of the most important towns of the Peloponnesus, being, as of old, a port much used by travelers between Italy and Greece.

Like all long-inhabited Greek towns, it has few remains of antiquity; but it still preserves the ancient Well which is under a vault of the church of St. Andrew, the patron saint of the present town.

Pausanias; VII. 21. VII. 8.

99

PHARÆ

Pharæ was 150 stadia from Patræ; it was on the river Pierus, and had a remarkable grove of plane trees, most of them hollow from old age, and of such great size that one could eat and sleep inside of them.

The water at Pharæ was sacred and was called **Hermes'** Well, and the god's statue and his oracle were in the center of the market place.

Instead of the eye, and auto-suggestion which were relied on at Patræ, the ear of the inquirer was the oracle's medium at Pharæ. The consultations took place in the evening; on a stone hearth before the statue frank-

incense was burned and then oil was poured into lamps that were fastened to the hearth with lead, and the lamps were lit. A brass coin was deposited on the altar at the right of the statue, and the inquirer then whispered his question into its ear and, stopping up his own ears, walked out of the market place. Then he uncovered his ears, and whatever he first heard was to be construed as the answer he sought.

The Hermes statue was of stone and square-shaped, and near it were thirty square stones each called by the name of one of the gods; and, following the early-time custom of all of the Greeks when they paid to unhewn stones, and not to statues, the honors due unto the gods, the townspeople venerated the thirty stones very highly.

Remains of the Achaian Pharæ have been found near the village of Prevezo, but recent explorers do not mention the Well. (See No. 105.)

Pausanias; VII. 22.

100

WELL OF ARGYRA

Some almost untraceable ruins near the river Charadrus were all that was left of the town of Argyra.

But the Spring of the town had survived and was on the right side of the highroad near the River Selemnus.

And the legend of the two, built only with breath but more enduring than the town and as lasting as time, was told in the neighboring villages to any inquisitive stranger.

Argyra was a sea nymph who used to come up from the sea to spend every spare moment in the company of the handsome shepherd Selemnus and pretend to help him watch his feeding flock.

For some reason and very suddenly, the shepherd lost his good looks, and at the same time Argyra lost her love, and left him.

The sad spectacle of the poor lad, ugly and dying for love, awakened the sympathy of Aphrodite and she turned him into the river, and not only granted him forgetfulness of the inconstant sea nymph but made the water a love cure, so that both men and women who bathed in it were troubled no more.

Many listeners were pleased with the legend, but one of them was inclined to think that if it had been true the town would never have perished but would have become a daily Mecca for all mankind, as the water of Argyra, which seems to have been the source of the river Selemnus, would have been more sought after than great wealth.

The Selemnus flows into the sea west of the point farthest north in the Peloponnesus, now Cape Drepano, and Argyra's site was a little inland from the river's mouth.

Pausanias; VII. 23.

101

WELL OF ÆGIUM

On the seashore at Ægium there was a Well that furnished good water abundantly.

It was surrounded with a number of temples and statues including one of Zeus the Gatherer, erected because it was at Ægium that Agamemnon gathered the most famous men in Greece to deliberate in common how best to attack the realm of Priam.

It was the people of this town who first made cook-

shops of the sacrificial altars, and reduced the high cost of sacrificing by eating the fire-cooked animal victims.

Ægium became the chief city of Achaia after the destruction of Helice on a night in 373 B.C. when an earthquake suddenly opened a chasm into which Helice dropped, followed by the sea which drowned every inhabitant and hid the city from sight.

The meetings of the Achæan League (of twelve cities) were held near the sea in the same grove used by Agamemnon when planning his Trojan campaign.

Ægium under its modern name of Vostitza narrowly escaped the fate of Helice, when, on the 23d of August, 1817, two-thirds of the city were destroyed by an earthquake accompanied with sounds that resembled a cannonade.

Vostitza occupies a high bluff on the coast east of Cape Drepano.

Pausanias; VII. 24.

102

SPRINGS OF THE MYSÆUM

The copious Springs of the Mysæum were used in the peculiar ceremonies of the seven-day festival that was held in the Mysæum which was one of several temples that were erected by Mysius, an Argive, to commemorate the honor that Demeter had paid him by accepting the hospitality of his house.

This one of the temples was some sixty stadia from Pellene, and its Springs were in a grove of all kinds of trees which surrounded the building in which the festival was celebrated, some of the mysteries of which were concealed even from a part of the devotees themselves,

for on the third of the seven days during which the feast and revels were prolonged males of whatever kind, even dogs, were excluded, and the women passed the night in mysterious performances, the nature of which the men could only guess at, and about which, when the men resumed participation in the rites on the following day, there was much laughter and bantering between the two sexes.

The present Trikkala is taken to be the place where the two temples, Mysæum and Cyros, stood.

Pausanias; VII. 27. VII. 23.

103

CYROS

Near the Mysæum there was a temple of Æsculapius called Cyros where cures were effected; and connected with the temple there were a number of fountains whose waters were probably utilized in some of the many ways adopted by the Æsculapian cult, as a statue of the god was prominently placed at the side of the largest of the fountains.

All the differences of opinion about the ancestry of Æsculapius and the many mothers and fathers he had, were finally swept away by assuming that he never had any, and that his story was the allegory of an idea. This idea can be traced back to Phœnicia, but after a time it became dormant and was not revived again until the twentieth century when it was introduced as something entirely new.

The original idea was that Æsculapius was nothing more than the typification of health—of which Fresh Air and Sunlight are the parents! (See No. 59.)

Pausanias; VII. 27. VII. 23.

104

SYBARIS

This fountain was in the town of Bura, a place so suddenly destroyed by the earthquake in 373 B.C., that all of the inhabitants perished, as related of its neighbor Helice in connection with the Well of Ægium.

It is said that for centuries afterwards those who sailed along the coast when the water was smooth could discern the ruins of the wrecked city at the bottom of the sea below them.

As a city seldom has a watery grave, there is an uncanny coincidence between this catastrophe and the burial by water, 137 years earlier, of the far-away Magna Græcia city Sybaris, that, founded by people from Bura and named after the fountain in that town, was overwhelmed with the waters of a river, as related under The Fountain of Blood, No. 211.

Ovid; *Metamorphoses*; XV. Fable 3.

Strabo; VIII. 7. § 5.

105

DIRCE

In the territory of Phara in Achaia there was a Fountain of **Dirce**, of the same name as that at Thebes.

This is the same place as Pharæ where **Hermes'** Well was consulted in a peculiar way by such as wished to know about future events. (See No. 99.)

Strabo; VIII. 7. § 5.

106

CYMOTHE

The fountain of **Cymothe** was in Achaia, according to Pliny, but he makes no mention of its whereabouts.

Pliny; *Nat. Hist.* IV. 6.

SICYONIA

107

DRIPPING WELL

The town of Sicyon had a Spring near the gate, the water of which oozed through the roof of a cave that contained its basin, and it was called the **Dripping Well**.

2089 B.C. is sometimes given as the starting-point of Grecian chronology, and the year of the founding of Sicyon; that is according to the computations of Eusebius, but, accepting Herodotus as the older authority and taking his time, about 2100 B.C., as the period when Thebes was laid out, Sicyon may well be assumed to have originated years before that, for the small and select circle known as Society had its beginning in Sicyon some time after the dawn of Creation, when the place was called Mecone and there were male inhabitants although woman had, as yet, never been heard of; for in the Grecian order of development numerous goddesses and thousands of naiads and nymphs afforded mortals an extensive circle of female acquaintance for some period before Woman was eventually created—created, not as a help, meet for Man, but to make him miserable.

The incohesive scheme of Grecian creation though very crude was perhaps an improvement on still older schemes from which it was copied. The Egyptian parentage of the plan is clearly shown in the resemblance between one persistent and repugnant feature that is common in sketches of creation, a feature that originally

and in Egypt quite unobjectionable, the Grecians, in a measure, modified.

Though they were content to tolerate any kind of conduct among their gods, their creation of the human race was so arranged that marriages were made between such as had no ties of kinship; and from their human males and females, created separately, there flowed smoothly and naturally a continuous stream of genealogy that ran through no unlocated land peopled with a race that was unaccounted for in the creative scheme.

That beginning of Society, its first and greatest event, was the "coming out" of the original Woman—her introduction to the world outside of the Court of Divinities in which she had been designed and brought to perfection by receiving from each divinity some attribute or adornment to make her irresistibly attractive; for this First Lady of mythology is introduced girdled with golden chains, and arrayed and perfumed with flowers, and not garbed with the simple and ascetic fig leaf in which Eve made her first appearance in the Terrestrial Paradise.

Felicitously named Pandora, the all-gifted, she soon became the wife of Epimetheus, the brother of Prometheus in punishment for whose theft of fire from heaven she had been made to bring misery on the human race, on the somewhat inconsiderate system that makes an innocent someone else suffer for another's wrong.

Little is known of the life of Epimetheus after his marriage. Possibly he was drowned in the Grecian flood that occurred in the time of his daughter Pyrrha who, with her husband Deucalion, repopled the inundated district, by throwing behind them stones that became men or women, according to the sex of the thrower.

But however miserable Epimetheus may have been with his beautiful mischief of a wife, his brother Prome-

theus must often have wished he was in his place, for, though finally blessed with immortality, he was for many long years chained to a rock, and furnished countless meals to a ravenous bird that fed on his liver which was every night freshly renewed for the bird's next breakfast. (See No. 278.)

Sicyon was two miles from the Corinthian Gulf. It was called Aegialea at the same period in which it was called Mecone.

There are some ruins of its temples and other large buildings which are now surrounded by the village of Vasilika.

The **Dripping Well**, or **Dropping Fountain**, which was at the Corinthian Gate, has disappeared; its producing rocks, probably broken up by the earthquake that destroyed the town, have crumbled to pieces and no longer act as a reservoir.

Pausanias; II. 7.

Apollodorus; I. 7. § 2.

CORINTHIA

108

CORINTH

In Corinth and its immediate suburbs there came during the progress of its civilization to be many fountains, the works of man, constructed in connection with a water supply through an aqueduct from Lake Stymphalus. (See No. 21.)

Claiming, as Corinth did, to be the birthplace of Grecian painting and a center of artistic impulses, these fountains represented the best endeavors of the artists to produce works that should challenge admiration for beauty of form and decoration; and there was no lack of means to insure perfection, for Homer in his day styled Corinth wealthy, and an individual citizen could afford to have a life-size statue made of pure gold.

And no doubt wealth was still plentiful 900 years later when Diogenes, unable to find honesty at home, his banker father Icetas having been convicted of swindling, was still making his search for it at a very advanced age; when ninety years old, he died at Corinth in 323 B.C., and his tomb was shown near the gate. The city also had the tomb of Lais, whom little but wealth would have kept in Corinth, and whose last monument was a lioness with a ram in her paws.

Perhaps it may not be amiss in this connection to ask for Diogenes a gentler thought than his discourtesy to Kings and his caustic tongue in public have conveyed to

modern minds; for, from a fragment that has been preserved by Athenæus about the life of Lais, there was evidently an attractive backing under the cynic's veneer of venom; otherwise Lais, one of the most beautiful and perhaps accomplished women of her time, would hardly have fallen in love with Diogenes, as is stated in that fragment.

Lais was "discovered" by Apelles, the greatest painter of ancient Greece when, as a little girl, she was drawing water at the fountain of **Peirene**; and it is greatly to be regretted that the sketch he undoubtedly at once made of the girl and the fountain some 350 years before Christ cannot be reproduced, like one of his sayings which is still heard almost daily, for words are more enduring than the metals, more lasting than the hardest rocks. The words spoken on Mt. Sinai are with us still, but the stone tablets that accompanied them perished long ago.

Even the first four words ever uttered are as fresh to-day as when light broke forth at their command. Of Apelles' paintings not a tint is left, but his words still live in the proverb, "Cobbler, stick to your last." The story about it is that, overhearing a cobbler criticizing a painted shoe, Apelles immediately corrected the shoe; but when the next day the cobbler was overheard reflecting on another part of the painting, Apelles furiously admonished him, "*Ne sutor supra crepidam.*"

But in Corinth there were apparently few of Nature's fountains, and of these the principal two Springs were **Peirene** and **Glauce** whose legends carry back beyond the time of the Trojan war.

One of them was a factor in bringing about Sisyphus' ceaseless labor with the stone, in which may be found a lasting lesson to discourage misdirected effort and futile work; and also an argument against bribery; as well as

an early and sad commentary on the transitory value of slyness, with which Sisyphus was considered to have been endowed in a greater degree than any other man of his time.

In the story of the other Spring one may read a warning against marrying in haste, and a substantial reason for the frequent inspection of water-going vessels.

109

PEIRENE

The Spring of **Peirene** holds the key to the mystery of the laborious task that was assigned to Sisyphus in the lower regions.

The incident of the perverse rock that unfailingly rolled to the bottom of the hill as soon as it had been painfully pushed to the top is familiar to all, but possibly few recall the cause of the punishment, and the part that Peirene had in bringing it about.

Sisyphus was the founder about 1350 B.C. of Greek Ephyra, the primitive name of Corinth, and though the place he selected for the Citadel was without a Spring, he was perfectly confident that he could induce the water-god Asopus to remedy this defect in what was otherwise so ideal a situation for a fortress that modern military authorities have called the hill the greatest natural citadel in Europe.

The god's daughter, Ægina, had been carried off to an island by Zeus in the form of an eagle, and her place of concealment had been discovered by Sisyphus whose notoriety for slyness was so great that some of the writers after Homer's time contended that only he could have been the father of the crafty Ulysses. Sisyphus, there-

fore, at the first opportunity offered to reveal the whereabouts of Ægina to her father if he would produce a Spring in the commanding rock selected for the Citadel, and Asopus, only too glad to do so little for a chance to rescue his kidnaped daughter, immediately provided this Spring of **Peirene**.

Zeus, however, not relishing the betrayal of his private rendezvous, ordered Death to do his duty at once and put an end to a private Department of Publicity that would probably only too soon have been overrun with a clientele of bereft heads of families.

But Sisyphus, easily living up to his reputation for craftiness, managed to put Death in fetters and to keep him from plying his vocation until, after quite a lapse of time, during which no life was shortened and no funeral was seen, Ares succeeded in releasing him.

Sisyphus was then taken to the nether world where, after once making a temporary escape, he was set to work with the rock to atone for the affront to Zeus, and for a number of murders he was alleged to have committed among innocent travelers he had attacked while in his dominions.

The Spring, however, continued unconfined and soon became the most famous in the city; it was not only of extreme brightness and purity, but was also sacred to the Muses.

It rose below a small temple of Venus that crowned the nearly two thousand feet high summit of the Acrocorinthus, and its overflow, which at first freely irrigated the side of the hill, was conducted through conduits into the square lower down where it was received in a marble reservoir from which most of the inhabitants of the city at one time drew their supply.

This Spring might have babbled "Corinth is I" with

less egotism than Louis XIV., for in classical literature, and even in the utterances of the august Delphic Oracle, when Corinth was referred to it was called the City of Peirene.

Pausanias describes both the upper and the lower fountain, and gives their histories as he gathered them from the citizens on the spot. He writes, of the upper Spring;—"On the ascent to Acro-Corinthus there is a temple of Aphrodite, and the fountain behind the temple is, they say, the gift of Asopus to Sisyphus, for he, though he knew that Zeus had carried off Ægina, the daughter of Asopus, refused to tell him unless he would give him this water on Acro-Corinthus; and, Asopus giving this water, he vouchsafed the required information, and for his information pays the penalty in Hades. But I have heard people say that this fountain is **Peirene**, and that the water in the city flows down from it."

Of the lower fountain, Pausanias says;—"Next to a brazen statue of Hercules is the approach to the Well of **Peirene**. They say that Peirene became a Well from a woman through the tears she shed bewailing the death of her son Cenchrias at the hands of Artemis."

Peirene was the daughter of Asopus and Metope, and Poseidon was the father of her son Cenchrias whose death, having been accidentally inflicted, must not be added to the long list of Artemis' murders.

Pausanias continues;—

"The Well is beautified with white stone, and there are cells like caves to match from which the water trickles into that part of the Well which is in the open air; and it has a sweet taste, and they say that Corinthian brass when hissing hot is dipped into this water."

Peirene having been gradually but steadily covered by the rising rubbish of centuries was unearthed and

again given access to "the open air" during the excavations begun in Corinth in 1896 under American auspices. The deposit was so deep that a ladder had to be used to reach down into the upper fountain.

A large flight of steps fifteen feet in width was discovered descending from the Temple Hill to a broad pavement leading to the ancient Agora or Public Square, and to the lower fountain of **Peirene** which adjoins it at a lower level and which was easily and indubitably identified by inscriptions and by the correspondence of the surrounding ruins and remains with the structures that Pausanias saw and carefully described as to their appearance and locations while some of them were still in their prime.

The fountain was found under thirty-five feet of earth and had a limestone front of two stories in the Roman style which had taken the place of its earlier form.

The style of some of the architectural remains that were discovered nearby indicated that much of the work belonged to a period antedating the Christian era by some six hundred years. The legend of the Spring, however, goes back half a dozen centuries beyond even that archaic time, and tells that its waters reflected the taming of Pegasus, an undertaking in which it was necessary for Bellerophon to secure the aid of Athena whose work on that occasion was of such memorable character that she received, in recognition of it, the epithet Chalinitis, The Bridler, the bridle itself having been made of gold.

Its sweet water was extolled by Athenæus, who seems to have weighed the waters of all the Grecian Springs, as being lighter than any that welled from the numerous clear fountains of Greece; and it is no less pellucid today, so clear, in fact, that at the first view a visitor often steps

into it before realizing that the ground that looks so dry is the bottom of the Spring.

Euripides always refers reverentially to **Peirene** as sacred; and his Trojan women at the fall of Troy seem to see some assuagement of slavery in the possible prospect that they may become drawers of its holy water. Also, he mentions the graybeards of the Corinthian checker club—if “*pessoi*” was really the origin of that humble cousin of chess—as playing their game “near Peirene’s sacred Spring.” They played possibly on the pavement of the ancient Public Square, by the two-storied fountain, shaded by giant plane trees like the lordly specimen that today adorns the modern Agora and shields the viewer of a glorious panorama of azure sea in the Gulf of Corinth, and the undulating land of half a dozen Grecian districts that rise over the hilltops and the shoulders of Helicon to merge with the sky and disappear in the dazzling crown of crystal snow that marks the monarch height of Mt. Parnassus.

The plane tree has grown to greatness through the efficacy of **Peirene’s** kindly and plenteous waters, waters so plentiful that their abundance was used by an old Greek comedy writer to describe the marvelous capacity of the Corinthian music girls, one of whom alone could drink up the fountain of **Peirene**, if it were flowing with wine—an exaggeration perhaps permissible among those who used the “*Celebé*,” a drinking vessel a foot high, and one of which was found during the excavations about **Peirene**.

“The Miser” of Fielding, and “*L’Avare*” of Molière were based on Plautus’ translation of this comedy for the Roman theatergoers nearly three hundred years before Christ, but as the original, of which no copy is extant, was composed long before that time, **Peirene** at a still

earlier date had become a popular prodigy and a vaunted beauty throughout not only the fountful City of Corinth but the whole land of Greece itself.

Pausanias; II. 3-5.

Athenæus; II. 18.

Plautus; *Aulularia*; Act III. sc. X.

110

GLAUCE

The Spring of **Glauce** was beyond the market place on the road leading to Sicyon, near a temple and a brass statue of Apollo, and below the Odeum which was built above it.

Like the Spring of **Peirene**, it received its name from the similar circumstance of a woman's throwing herself into its waters, though not from maternal grief, but in a frenzied effort to still the pangs of poison cunningly administered by another woman with a craze for killing.

One might trace the tragedy back through a record of unstable love to its beginning in greed and the consequent search for the Golden Fleece by Jason, the commander of the ship "Argo" and the leader of the marauding expedition of fifty choice spirits known as the Argonauts, which took place about 1250 B.C. under the instigation of Jason's uncle Pelias of Iolcus in Thessaly.

The Fleece, that wealth of wool which had been the coat of Chrysomallus, the ram that was Neptune's and Theophane's son, was found by Jason at Colchis and was secured through the intervention of Medea, King Æetes' daughter, who threw the Fleece's guardian dragon into a sorcerous sleep.

Medea, infatuated, returned to Corinth with Jason and they lived together for ten years, at the end of which

time Jason announced that he intended to marry Glauce, the daughter of Creon the King of Corinth.

Medea, dissembling, sent a robe as a marriage gift to Glauce who, innocently putting it on in her eagerness to view herself in its finery, became mortally ill and rushing out in agony plunged into the copious Spring to quench the scorching and deadly pains that the poisoned fabric of the present immediately produced.

On these facts alone, Medea would no doubt receive the sympathy of the majority of modern readers; but the deeds of one age can rarely be justly judged by the standards of another age. People of the past are best tried by the laws and customs of their own periods, for even an act of religious duty in one country or one age may be considered merely murder in another country or age, and the deed can only be considered dispassionately in the light of the guiding principles of the people among whom it was committed.

At Corinth it was Glauce with whom the citizens sided and they would have executed Medea if she had not managed to elude them and flee to Athens. They, however, captured a number of her children of whom Jason was not the father, and through a committee of women put them to death by the altar and buried them near the Spring where the haunting ghost of the murdered Glauce might continually trouble their sleep.

Indeed it was perhaps only because of her uncanny ability to effect escapes that Medea lived long enough to gratify her mania for murders by adding Glauce to the list of those for which she could be indicted; she killed;—

Absyrtus, her younger brother, whom she cut into little pieces which she threw into the sea; Perses, an elder brother; Mermerus and Pheres, her two sons of whom Jason was the father; Creon, the King of Corinth; the

giant Talus at Crete; and Pelias whom she murdered in a most fiendish way through his own daughters by inducing them to cut him up and boil him, she, by so treating a goat and then dextrously substituting a kid in its place, having deluded them into believing that Pelias too could be thus restored to youth.

Medea afterwards married Ægeus a sovereign of Attica, and their son, Madus, was held to be the progenitor of the Medes.

Jason was finally the victim of, possibly, an overlooked injury sustained by the Argo when she was carried a twelve days' journey overland in Libya; or when her stern was nipped by the Symplegades or swinging rocks, at the entrance into the Black Sea, which came together when she had almost completed a dash between them.

Fortunately for all later navigators these wicked rocks became firmly fixed after that incident.

Jason having had the vessel drawn up on the shore of the Isthmus as a monument, he lay down on the sands under its shade and was killed by the stern which fell off and overwhelmed him before he could make his escape. The Spring, concisely located in ancient descriptions as a short distance beyond the temple and bronze statue of Apollo on the way from the market place to Sicyon, was identified by the excavators before mentioned as unearthing **Peirene**, who found it about one hundred and fifty yards from the west end of the temple, its basin made out of a cube of the same sort of stone with which that building had been constructed; a basin that probably was made to take the place of the natural pool into which poor Glauce plunged in her frantic efforts to relieve herself of the pain of the poison that permeated the fatal wedding garment.

III

WELL OF LERNA

The Well of **Lerna** was on the ascending way to the Acro-Corinthus, the top of the hill above the city of Corinth. Apparently it was lower down than the fountain of **Peirene**, but above, in the following order, the temple of Athena the Bridler; the theater; a wooden statue of a naked Hercules; a temple of Jupiter Capitolinus, and near an old gymnasium. The Well was surrounded with pillars, and there were seats to refresh those who made the ascent in summertime. Seemingly the pillars supported a roof that shaded those who stopped to rest on the way up the hill, and to slake their thirst and enjoy the magnificent view.

It is not stated how far the Well was from the statue of Hercules whose name is closely linked with Lerna and its Hydra, nor whether, as might be inferred, the Well was an outcropping or tapping of the Spring of **Peirene** higher up on the hill.

Pausanias; II. 4.

III 2

THE BATH OF HELEN

Opposite the Corinthian seaport town of Cenchreaë there was a warm Spring of salty water that flowed copiously into the sea from a rock, and its temperature is informingly described as that of water just with the chill off. This Spring was called the **Bath of Helèn**; but what part, if any, its delightfully tempered saline waters had in contributing to or enhancing Helen's marvelous beauty is not disclosed, as was done in the case of the bathing of the grateful goddess who awarded

Helen to Paris with such dire after effects. (See Nos. 402-403.)

This Spring is now found about a mile southwest of Cenchreæ on the western promontory and far enough from the sea to admit of the overflow's being used for mill purposes.

Pausanias; II. 2.

MEGARIS

113

FOUNT OF THE SITHNIDES

A part of the water supply of the city of Megara was derived from the fount of the Sithnides which was near a place called Rhun; and some fragments of a fountain's foundations on the north side of the site of the town have led to the conclusion that they are a part of the ancient Fount of the Nymphs. The water was conveyed to the city through an aqueduct beautified by many attractive columns.

One of the Sithnides nymphs was the mother of Megarus, one of Zeus' sons who at the time of the flood of Deucalion saved himself by swimming to the top of Mt. Geraneia under the guidance of some cranes.

The city was about twenty-six miles from Athens, and near it were the rocks where Sciron, the highwayman, kicked his victims into the sea while they were kneeling to wash his feet, an act that he required them to perform. Theseus, adopting the robber's manner of procedure, destroyed him; and the rocks were said to be his dismembered body which the sea refused to receive.

The municipal Council met in a chamber of tombs wherein the bodies of heroes were deposited; among these may have been the remains of Hippolyta the Amazon, the sister of Antiope, who fled to Megara when she was overcome by Theseus, and passed her last days there in grieving over her defeat. Iphigenia, also, is said to have

passed away in Megara, though that may be considered a disputed point as some claimed that she died in Brauron while others said that she never died, but became endowed with immortality and eternal youth.

It is perhaps an instance of the natural rebound of the human mind that among a people who legislated in the Halls of Death there was produced about 650 B.C. the inventor of Comedy—if the claim of the Megarans is to be accepted in this matter. Susarion was the inventive author's name.

The aqueduct was built about 630 B.C. by Theagnes, an early Bolshevik who arrayed himself against the rich and espoused the cause of the poorer classes by whom he was installed as ruler of Megara. The wealthy were banished, their property was confiscated, and the public debts were repudiated. Payment of rent and interest was refused, and the needy helped themselves to whatever they fancied. Even a century later the city was still in a Russia-like condition and one of its residents compared it to a ship in a tempest with a mutinous crew usurping command and plundering the stores.

Megara was at the head of the Saronic gulf and diagonally opposite the storied island of Salamis.

Pausanias; I. 40. Theognis; frag. LXIII.

CENTRAL GREECE

ATTICA

114

ATHENS

In a year about 2100 B.C. when Cadmus was starting the town of Thebes, Cecrops, 44 miles eastward, was planning the city of Athens and modestly naming it Cecropia; although the traditions of envious neighbors averred that Porphyryon and Actæus and Celænus were previous kings in that locality.

That a place is the Athens of its district is putting its praise in the smallest of nutshells, for Athens produced or possessed much more than her proportionate quota of Greece's notable works and people.

Of her illustrious sons, men who have never been touched by a shred of the mythic mists, Solon the Solomon of Greece; Sophocles, Miltiades, Phidias, Plato, Themistocles, or Aristotle alone, would have sufficed to make her name enduring. And a pace or two into the mist shows that Deucalion, the Grecian Noah, lived in the town; and that Dædalus, the first designer of wings, did so too until having killed Calus he fled to Crete, as well as Musæus his compeer and compatriot, another aviator of such skill, incredible as it may seem to later-day flyers, that he died of old age. Callimachus, another of her citizens, anticipated by some twenty centuries the crowning glory of Edison's light, and lit the Acropolis

with a golden lamp that used a wick that flame could not destroy.

And, competing with six other towns, Athens contended that she was the real home of Homer, who was on a voyage to the city and not far from it when his death occurred.

After a twenty-five-hundred-year journey over its elliptical path, the long train of Progress was lately delivering at some of its western stations batches of ideas so long forgotten that they were readily accepted as fresh novelties under the general designation of Radical Political Reforms; they included several different styles such as The Recall, The Review, The Referendum, and others. But the Recall is only Ostracism, which originated at Athens and was delivered in a much attenuated form; and the Review, a device of which Athens was also the author, was regularly resorted to there at the end of officials' terms; and later it was greatly improved by making even the heirs liable for the peculations of pilfering politicians.

Perhaps Female Suffrage, too, would be traceable back to Athens but for the disaster it brought upon the city, as, according to St. Augustine, it was the female vote that lost Neptune his case *vs.* Minerva.

Neptune, in revenge, flooded the country, and, in order to secure relief from the inundation, which it was held had been brought about by the females, their privilege of voting lapsed.

Much of the statuary and many of the carvings that adorned her world wonders of buildings have for years been on view in the British Museum, and it affords a feast for reflection that when Greece became wealthy again through the Balkan war of 1913 Athens should have selected an Englishman to be her second Peisistratus

and revivify that still worshiped and wonderful Art that had so long lain dormant among her country's ruins.

At the outset, Athena and Poseidon were rivals for the tutelaryship of Athens, and they agreed to leave the award to a jury of the gods, the decision to be based on the relative value to man of the two things they were to produce.

There were twelve gods in this first jury, and to the sanctified inception of the system at that trial one might attribute the persistence of the number to the present day.

Poseidon produced a Well of water which in ordinary case should have secured him the award; but, unfortunately, he was apparently obsessed by his own predilections for the sea, and tintured the water with salt.

Thus Athena who produced an olive tree received the decision.

It has, indeed, been claimed that through the opening caused by the trident stroke that made the Well there issued the first horse the people of Cecrops had ever seen; but the impressions of the trident points, and the fissure, are still shown, and from the narrowness of the latter it is apparent that the horse could have been no bigger than the sea horses the Adriatic still produces, and consequently utterly useless save as a curiosity.

Poseidon, however, was awarded the very small portion of the territory that bore his trident's marks.

Both the Well and the tree were carefully preserved for a score of centuries, and for at least several of them there were people who protested that the Athenian water was not what it should be. It seemed to take its taste more or less mildly from Poseidon's Well.

When someone sang of the pure water of the Eridanus that was quaffed by the Athenian virgins, Callimachus

roared in rhyme and ridicule, and asserted that even the herds would turn away from it.

Travelers, too, abused the water; and the best that could be said of it seems to be that however bad it might be at the moment there had been a time when it was good.

Nevertheless someone might have aptly retorted on the lines a President followed when his greatest General was accused of ebriety, that it would be well for the rest of Greece if it used the same brand of water, for Athens was not only the most popular and renowned of all Grecian cities but also the most populous, having at one time 120,000 free inhabitants and more than 10,000 houses that, notwithstanding the quality of the water, were readily sold at any price from \$24 to \$2,400, according to the character of the dwelling.

The city surrounded the Acropolis, a flat-top rock 150 feet high; 500 feet wide and twice as long from east to west. In the beginning the city was on the rock which was also the stage of the contest between the two deities and where the Well and the tree were produced. But afterwards the rock was devoted exclusively to the site of temples and statues.

An inclined way and a flight of marble steps seventy feet broad led to the top of the rock on the west where the Propylæa, having an imposing façade 168 feet wide with five entrances, gave admission to the Acropolis. The cost of this work was the equivalent of two and a quarter million dollars.

The principal temple on the Acropolis was that of Athena, the Hecatompedos (the temple of 100 feet, from its breadth) or Parthenon (the Virgin's house), the most perfect production of Grecian architecture. It was 66 feet high and built entirely of Pentelic marble.

Within it and upon it were the most exquisite pieces of

sculpture; some made by Phidias himself, and others executed under his direction. The effect of their faultless proportions was heightened by coloring, and the monotony of all-marble groups was relieved by making of metal such parts as bridles, swords, and other weapons.

This temple was in a fair state of preservation until Friday, September 26, 1687, when it was wrecked by the besieging Venetian artillery with a bomb that a German lieutenant had the dubious honor of firing.

Another temple was the Erechtheum in which were Athena's Olive tree and Poseidon's Well.

Besides these magnificent temples, and a colossal chryselephantine statue of Athena with ivory face and flesh, and garbed in a golden dress, there stood on the rock a bronze statue of Athena. This gleaming giantess, seven times as tall as an ordinary woman, was visible to mariners far out on the distant sea, and was still standing in 395 A.D. when its size and dignity so awed the ruthless Alaric that he was afraid to climb to the Acropolis.

Within a mile of Athens no doubt a hundred Springs broke forth, as Timon says; but the city does not seem to have had a due proportion of them; Pausanias mentions two Springs, as also two Wells connected with temples or shrines, and Aristophanes alludes to a third Spring, all five of which sources of water supply have been written about with considerable zeal in recent years.

Pausanias; I. 2. et seq.

Shakespeare; "Timon of Athens," Act iv., s. 3.

115

THE ERECHTHEIUM WELL.

This was the Well of salty water ineffectually produced by Poseidon when he struck the rock with his trident in competition with Athena.

The Erechtheium received its name from being the place of sepulture of a successor of Cecrops, Erechtheus, the inventor of the four-horse chariot, a device that secured him the position he still holds as Auriga, the charioteer of the sky, in the constellation of that name.

According to Homer, a temple existed on the Acropolis before the birth of Erechtheus, but that or one of its successors was burned by the Persians, as was also Athena's olive tree which, however, renewed itself in a sprout three feet long two days after the fire, and was still in existence in the 1st century A.D. The last temple was probably completed about 393 B.C.

When the wind blew strong from the south a sound was said to come from this Well that resembled the roaring of the sea.

In the vestibule of the Erechtheium there was an altar to Zeus where grain, cakes and wine were offered instead of flesh; and here a peculiar custom prevailed that seems to have been a sop to such sacrificers as preferred some excitement for their fee, for, a free ox having been permitted to eat of the grain on the altar, a priest, deftly throwing an axe at the ox, killed him and then ran away. The axe was immediately arrested and put on trial as the defendant in the Court called the Prytaneum where iron and other substances were tried for injuries to man or beast. Such incidents are now passed over with a casual reference to the perversity of inanimate objects, but even at the time when Cambyzes received his death wound from his own sword while leaping upon his horse, the matter was considered as a personal assault and the general verdict in that case was one of justifiable homicide.

The Athenian axe was indicted annually and always

acquitted, but under an English law, not abolished till during the reign of Queen Victoria, a chattel that caused the accidental death of a person was always considered guilty, and was forfeited to the crown.

Under the Draconian law of the Athenians, such objects were banished, being, if practicable, thrown into the sea, as was the statue of Theagenes that fell on a man and killed him at Thasos.

Perhaps many of the playful occurrences of today will appear as serious customs in the far-away future, and some historian of the coming race may chronicle that among the tribes of the ancient days of the 20th century were the English who worshiped Justice so devoutly that they even had a Court in which they tried the criminals of their story books—as indeed Dickens' *Edwin Drood* was publicly tried in London by a judge and jury and counsel of noted authors in 1914.

There was another Athenian court called the *Phreattys* which was situated on the shore of one of the harbor towns of the city, the *Peiræus*, where the peculiar practice prevailed of having the defendants, in a boat on the water, address the judges on the shore. The accused in that court were such as had fled from justice, and apparently there was a mild principle of the "third degree" involved in thus placing them where their minds would be likely to dwell on the wrong of their flight.

Less important seats of Justice are told of, as *Froggy*; and *Scarlet*, from their colors; *Triangle*, from its shape; and *Crush*, because of the crowds that resorted to it for the settlement of very trivial disputes.

The *Erechtheium* was north of the *Parthenon* and near the edge of the *Acropolis*; many of the Athenian temples became churches at the decline of the pagan religion in the 6th century, and then mosques; but the fate of the

Erechtheium was to be turned into a harem for a Turkish bigamist.

Pausanias; I. 26.

Herodotus; III. 64.

116

CALLIRHOË

Two rivers, the Ilyssus and the Eridanus, coming from the east, joined just before reaching Athens, and then as one river, the Ilyssus, passed under the southeast wall and through the city for a short distance and then flowed south to the sea—when its bed was not dry, as it generally is after rains.

Just within the walls the Ilyssus, making a waterfall, passed over a broad ridge of rock from the side of which flowed the Fountain **Callirhoë** whose water was distinct from that of the river. About 510 B.C. the side of the rock was perforated with nine holes to increase the flow of water, and the fountain was afterwards called **Enneacrunus** or **Nine Springs**.

It was through this Spring that the Athenians had their first walls constructed without cost. The Pelasgians who built the walls received in payment for their work a barren tract near the town which they converted in due course into productive and valuable land. Then those Athenians who in early days had no servants, claimed that the wall builders ill treated their daughters when they went to the Spring to fetch water, and on that score they drove away the Pelasgians, and took back the land in which they had paid them for their masonry work.

Callirhoë was the only source of good drinking water in the neighborhood, and other parts of the town relied upon wells and cisterns. Of the latter there are still

many evidences visible, including a series of them below the Olympieium so large that they were said to have received the subsiding waters of the flood of Deucalion.

The Cerameicus, a wide street bordered with colonnades and statues and containing private houses and the Odeium or Music Hall, was the principal promenade of the city and led from the fountain in the southeast to the Dipylum Gate in the northwest section of the walls. From that gate the thoroughfare ran to Plato's Academy so called from Academus a former owner of the property; it was hardly a mile from the gate and was laid out with paths winding through groves supplied with fountains.

The name Akadhimia is still attached to the spot, and near it is the grove of sacred olives derived from the tree in the Erechtheium.

Through the nine holes, **Callirrhœ's** water poured into a pool from which a canal three feet square cut in the solid rock carried the overflow to a village a mile away and there supplied a Well and a wayside fountain and watered many gardens.

Two temples were built above the Spring, one to Demeter, and the other to her daughter Proserpine. In one of these there was a statue of Triptolemus as the first sower of grain, Demeter having taught him the art of agriculture in gratitude for the assistance he gave her after the loss of her daughter; and in front of the temple there was a representation of Epimenides, the prototype of Rip Van Winkle, who after sleeping for forty years made use of his headful of dreams as a poet.

It may be supposed that it was not long after Athens, when it was Cecropia, had become something more than a small village that the increase in the Athenian thirst began to exceed **Callirrhœ's** capacity to assuage it, and

doubtless water was then brought from more or less distant Springs in the surrounding mountains, as the Emperor Hadrian on a grander scale brought water from one of the chief mountains of Attica, Mt. Lycabettus, through an aqueduct that he had constructed about 117 A.D., and for which two reservoirs were made, in the neighborhood of the Fountain of **Panopus**, which yielded a quality of water that neither poets nor travelers seem, during a long period, to have found cause to complain about.

Several modern writers have attempted to trace a connection between the water of **Callirrhœ** and the water of a cistern that was under the Olympieium, the temple of Zeus Olympius, which may have been what Pliny calls the Well in the Garden of Jupiter, and what Pausanias calls a cavity into which the waters of the flood of Deucalion drained.

Pausanias; I. 14.

117

HALIRRHOTHIUS

The Spring of **Halirrhothius** was intimately connected with the antithetical sciences—Medicine, always trying to lead the pageant of Progress; and Jurisprudence, lamely lagging behind and lazily piecing together out-of-date theories and principles to cover practices as novel in their way as aerography and aviation are in another field.

The first trial for murder took place when Halirrhothius, the lover of Alcippe the daughter of Ares, was drowned in it by Ares. The trial was held in the Areopagus; the accuser was Neptune, the father of the victim, and Ares was acquitted.

The Spring was in the Esclepieium or Temple of Æsculapius which was adorned with statues of the members of the god's family, and with paintings, and which contained a museum-like collection of relics and curios; not the least interesting of which was a coat of mail made by Sarmatians, a primitive nomadic people who used bone points for tipping their weapons, and who apparently were the inventors of the lasso which they employed in conflicts with their enemies with no less skill than the most proficient of modern cowboys. The coat was made of mares' hoofs, cut in two and joined together with the animals' ligaments, so that they resembled a dragon's scales, or, if the reader has not seen a dragon (as the original describer thoughtfully adds) the bosses of pine nuts.

The Spring's waters were not suitable for drinking but were used in rites of a religious nature, and especially in the ceremonies required of Grecian girls about to marry.

It is sometimes puzzling to picture the relative positions of the features Pausanias describes, as he had an excursive habit of springing from one part of a town to another and describing two objects far apart as if they adjoined each other, in the same way that he leaps from Greece in one line to Africa in the next, and in the third to countries of One-Eyed, or Horse-Tailed, or other imaginary men, from which accounts Polo and Mandeville could by skillful grafting have produced their wonderful stocks of monstrosities. But he was quite exact in stating the position of this Spring and that of **Enneacrunus**, after saying that there was only one Spring in Athens; and perhaps from that remark it has been assumed by some that they had one source, notwithstanding that the water of one supplied the city while that of the other was undrinkable!

Pliny says that substances thrown into this fountain

were cast up in a fountain at Phalerum which is similar to the connection said to have existed between **Clepsydra** and the harbor of Phalerum.

Pausanias; I. 21.

Pliny, Nat. Hist. II. 106.

118

SEMNAË

This was a fountain of dark water in the sanctuary of the Eumenides commonly called the **Semnæ, The Venerable Goddesses**.

The sanctuary contained also a monument to Œdipus.

It was a gloomy recess that was reached through a wide chasm in the rocks at the southeast angle of the Hill of Ares, the Areopagus. The hill was a small, rocky, barren height opposite and within bowshot of the western end of the Acropolis.

The entrance to the chasm was fifty yards from a flight of sixteen steps that led up to the bench of stone on which sat the **Areopagites** the Judges of the Areopagus, the Mars' Hill Court, for a long time the highest judicial tribunal of Athens and the sittings of which were held in the open air to avoid contamination of the judges by the presence of the criminal. The litigants stood on two white stones, one called Rigor of the law, and the other, Impudence.

The first case tried in the Court was that of Poseidon *vs.* Ares, the latter being charged with the murder of Halirrhothius, and the twelve gods, to whom there was a monument nearby, were the judges.

Subsequently Orestes was prosecuted in this court for killing his mother Clytemnestra, the accusers being the Semnæ. In that case the jury was divided, the result being, not a mistrial, but, an acquittal.

The failure of their case rendered the Semnæ furious and they threatened to vex Athens with plagues innumerable. But Athena bribed them to renounce their vengeance by promising them marriage dues and birth offerings from the people, and in addition, this darksome cavern. Afterwards they received the benefits of the sacrifices that those who were acquitted in the Areopagus Court were expected to make, and it is assumed that Œdipus was the first contributor.

It has been stated that St. Paul was put on trial in the Areopagus, but the 17th chapter of the Acts does not seem to imply more than that the Apostle stood on Mars' Hill and made a short address to certain philosophers about idolatry and the resurrection.

The fountain was near the cave at the northwest angle of the Acropolis which had been the meeting place of Apollo and Creusa, the daughter of Erechtheus, whose son Ion was the first ancestor of the Ionians.

Smith's Dic. of Greek Geo.; "Athens."
Æschylus; Eumenides; line 778. In 683.

119

CLEPSYDRA

The Fountain of **Clepsydra** was near the Cave of Apollo and Pan, a grotto in the Long Rocks on the north side of the Acropolis.

The fountain was in ancient times called **Empedo**, its later name being given because it was supposed to have a subterranean communication with the harbor of Phalerum.

The only access to this fountain was from an enclosed platform, on the Acropolis above it at the north of the

northern wing of the Propylæa, by a descent of 47 steps cut in the rock and partially faced with marble.

The descent was arched with brick and opened out into a small subterranean chapel in which was a Well surrounded with a peristomium of marble, thirty feet below which was the water. The Cave and the steps are represented on a coin preserved in the British Museum.

The water of this Well, which was also unfit for drinking, was carried through a conduit to the Clepsydra or town clock of Athens located in the center of the Horologium or Temple of the Winds, an octagonal structure whose eight sides faced the usual Athenian winds and bore figures representing them. It was forty-four feet in height and was surmounted with the figure of a Triton that turned on a pivot and indicated with a wand the direction of the wind. Sundial gnomons on the sunlit walls indicated the time of day.

Attached to the south side of the building was a turret that contained the water that was the mainspring of the Clepsydra.

The building was erected about the beginning of the Christian Era and its remains are still visible north of the Acropolis, as is also a portion of the conduit which in later times was diverted to carry water to a mosque for the religious ablutions of its Turkish congregation.

Smith's Dic. of Greek Geo.; "Athens."

North of the Acropolis, which was called at different times the Rock, of Pallas, of Macræ, of Cecrops, there were several caves, which Euripides says were the grottos

of Pan. One of them became associated with the name of Apollo and was dedicated to him as a shrine.

Another of the caves, for it was assumably not the one consecrated to Apollo, was similarly dedicated to Pan when he complained that the Athenians were ignoring him. This complaint was made to Pheidippides who established a record, if not for truth, at least for speed, in running the first race over the original Marathon course in 490 B.C., to announce to the Athenians that the Persians had been defeated on the plain of Marathon. He expired as he gasped out the welcome news at the end of his run of 26 miles and 385 yards, having no doubt overstrained himself in previously running from Athens to Sparta in twenty-four hours, to solicit Lacedæmonian assistance on the same battlefield—it was on this first run that Pan intercepted him and made his complaint.

Pausanias says there was a Well near these caverns—a Well that some moderns have seemingly taken for the Spring called **Clepsydra**; but, as a Well is not usually adapted for use as a bath, Cinesias would not have been likely to recommend his frolicsome wife Myrrhina to bathe in **Clepsydra** had **Clepsydra** not been an open Spring.

The recommendation was made in the cave of Pan, or just before Cinesias and his wife reached it, at the time a momentous movement was in progress among the women of several districts of Greece.

This movement occurred during the long war between Sparta and Athens in the beginning of the 4th century B.C. when, all able-bodied men having been called away from their homes to fight, the women of Athens, under the leadership of Lysistrata the wife of an Athenian official, decided to adopt a course that should speedily bring about peace and restore to them their husbands

and their natural home life—the same course, in fact, that some of the Suffragettes of the early part of the 20th century proposed to take, and that might have been carried into effect if, after even the bare hint of it, the different State legislatures had not hastened to confirm the XIXth Amendment.

The beauties of various districts met on the Acropolis at the call of Lysistrata who explained her plan, and bound them, by a solemn oath taken over a large black cup turned upsidedown, to a promise that whenever any of the husbands returned home on furlough they would make unusual efforts to beautify themselves with alkanet root, cosmetics, perfumes, and depilatories; and would bedeck themselves with fine linen, saffron-dyed robes, sandals, and transparent Cimmerian vests; using every expedient to appear as charming and attractive as possible, and in all respects comporting themselves towards their spouses as in the days of courtship.

How the details of this scheme were individually worked out is minutely told in an amusing account of the way in which Cinesias, the first husband to return on leave of absence, was received by Myrrhina.

Lysistrata forged another edge to this powerful weapon by seizing the war chest that was kept in the Acropolis, thereby shutting off the financial supplies accumulated for the contractors and the army.

A feeble attempt was made by some of the old men and a superannuated police force to smoke the women away from the Acropolis and break up the organization, but the ladies hastily procured pitchers of water from the fountain and not only extinguished the smoky fires but drenched the men, who made a hasty retreat and left the women in full possession of the rock.

The fair charmers of Sparta having organized to pursue

a similar course, the males of the two States were very shortly driven to appoint peace ambassadors; and they hurriedly opened negotiations with Lysistrata, who proved to be as wily in diplomacy as she was apt in the art of coquetry. She pointed out the absurdity of internal conflicts among the Greeks when there were so many barbarians against whom the martially minded might wage wars to their swords' content; she settled the concessions to be made by each side, and arranged all matters so much to the satisfaction of the contending parties that, with complete unanimity, and in very short order, a peace was concluded which restored to every wife her husband.

The nearby cave associated with Apollo was a grotto in which was conceived the first chapter of the long history of the Ionian people; a history that began with the acceptance of Apollo's addresses by Creusa the daughter of Erechtheus. And it was in the same grotto that Creusa, later on, abandoned her baby son Ion the first of the powerful Ionian line.

After the abandonment, Apollo showed a kindly interest in the infant and had him taken to his Delphi temple where the boy was brought up as one of the Fane's officials.

Subsequently, Creusa married Xuthus and, when several years had elapsed, the two went to Delphi to arouse the oracle's sympathy in their childless condition and to obtain some advice for its amelioration; whereupon the oracle suggested that they consider as their son the first male that Xuthus met on leaving the temple. That person, by a chance that Apollo perhaps made no attempt to avert, was Ion; and from the warmth of their embraces when the oracle's suggestion had been explained to him, Creusa imagined that Ion was really the son of Xuthus,

and, as soon as possible, she attempted to have him drink a poison draught of dragon's blood. The pious Ion immediately poured a portion on the ground for the deities and, noting the instant death of a pigeon that pecked at the moisture, turned upon his unknown mother and would have strangled her had not a priestess intervened and by explaining the true situation brought about cordial relations between the long-parted mother and son. Ion was said to have succeeded Erechtheus as king of Athens.

With regard to **Clepsydra** it might be added that it was an intermittent Spring, a feature that furnishes a more likely explanation of its two names, than the reason previously quoted (in No. 119), the occasional stoppage of the water being called a theft in one name, and an impediment in the older name of Empedo.

Euripides, "Ion"; lines 482 and 1.

Pausanias; I. 28.

Aristophanes, "Lysistrata"; lines 912, 838, and 326.

121

PANOPUS

The Spring of the hero Panopus, possibly one of the hundred that Timon had in mind, was outside of but near the eastern wall of Athens, a little north of the Gate of Diochares and about midway between that gate and the Lyceum, a garden with a gymnasium, surrounded with lofty plane trees and inseparably connected with Aristotle and his school of Peripatetics, the walking philosophers.

The fountain furnished a large supply of excellent water, and made a brook that ran into the river Ilyssus which passed a short distance to the south of it.

North of Aristotle's Lyceum and the fountain was the cradle of the Cynic Philosophy adopted by Diogenes, the name of which came from the school's garden, Cynosarges, "White Dog," because such an animal once stole the sacrificial meat that was about to be offered there.

Panopus, sometimes called Panopeus, was the son of Phocus who founded Panopeus, the town that had no fountain; he was the twin brother of Crisus with whom he quarreled before birth; and was the father of Epeus the designer of the solitary wooden horse with which the Greeks won the Trojan war.

Panopus took an oath to be honest, and possibly the fountain received its name from having been called on to witness that pledge, a pledge that it is disappointing to find was taken in vain, for he stole a part of the booty that was taken from the Teleboans.

Strabo; IX. 1. § 19.

122

CALLICHORUS

The Spring of **Callichorus** might perhaps be viewed as the first fount of Free Masonry.

At its brink the goddess Ceres sat down on the Sorrowful Stone and was ministered to by Triptolemus when she had become weary from her wanderings in search of her daughter Proserpine whom Pluto had cunningly carried away and concealed in his nether realm.

And it was here, on the Rharian plain that, afterwards, in gratitude for his sympathy she taught him how to cultivate and harvest grain; how to use the ox as a threshing machine with his hoofs as flails; and showed him how to prepare the grains for eating, in place of the acorns

and roots that formed the principal fare of the primitive population.

At the same time she planted in his mind the first seeds of the rudiments of law, and of the rules of justice and right living.

And thus the gulf that now separates civilized men from the brutes has broadened out from the little trench that was made to grow the first small crop of domesticated wheat or barley that was raised around the Spring of **Callichorus** and nourished to maturity by its fruitful flow.

Here, too, the goddess originated those rites of the Eleusinian Mysteries which continued to be performed at the yearly festival of Ceres down to the time of Alaric.

They were the annual nine days' wonder of Greece, and their inward signification is still, to this day, a puzzle to the students of the Past, although their processions and pageants were a public and absorbing spectacle and the outward forms of their mystic meetings became known in their minutest details, notwithstanding the most careful precautions to keep them secret, and the dire penalties imposed, alike upon informers on the inside, and spyers on the outside.

The celebrations, which occurred in spring and in autumn, apparently preceded the rise of Hellenic mythology, and, in the first instance perhaps consisted of a simple rustic song and dance that were maybe addressed to and performed for the Spring, as personifying the patroness of the farmers, and conducted in commemoration of her civilizing agricultural teachings to the kindly Triptolemus.

But, later, the temple the order required for its ritual became the largest of the sacred edifices in all Greece; it was presided over by a Priest called the Hierophant,

and the initiates took an oath of secrecy which was repeated with awful ceremonies.

Any revelation about these secret ceremonies was punished by death, and a similar penalty was imposed upon any uninitiated person who became a spectator of the rites, either through curiosity or by chance.

When the autumn proceedings had reached their most elaborate stage, nine days were required for the celebration which began on the 15th of Boëdromion, the third month of the Attic year which corresponded to the present month of September.

The fifth day was called the Day of Torches, and was thought to symbolize the wanderings of Ceres and her visit to the Spring.

Theodosius abolished the Eleusinian celebrations in the IVth Century A.D., but college girls still recall them in annual dances and pantomimes.

Eleusis was near the sea and opposite the island of Salamis. It was destroyed by Alaric in 396 A.D., but since the XVIth Century its site has been occupied by a little village called Lepsina; and a Well where two roads meet near the village is thought to be best located to prefer claim to being the original source of **Callichorus**.

Pausanias; I. 38.

Callimachus; Hymn to Demeter.

Ovid. Fasti; IV. line 502.

123

THE WELL OF FLOWERS

Along the side of the road that led from Eleusis to Megara, there was a Well called **The Well of Flowers**.

Pamphos records that it was at this Well that Demeter sat in the guise of an old woman after the rape of Proser-

pine, and that she was taken thence as an old woman of the country by the daughters of Celeus to Metanira their mother. And not far from the Well was the temple of Metanira the mother of Triptolémus, and next to it the tombs of those that fell at Thebes, and were buried in the time of Creon.

Next to the tombs of those heroes was the tomb of Alope who was killed by her father Cercyon for having flirted with Poseidon, if indeed he was not only too glad of that pretext to exercise his innate brutality which was otherwise shown in his practise of inducing strangers to compete with him in wrestling matches, in the course of which he always killed them. At last, however, he encountered Theseus who overcame him and on the strength of that record successfully established training schools to teach the art, and is credited with being the first one to elevate the exercise to a science. He seems to have taught a rudimentary Jiu Jitsu that enabled quickness and agility to overcome strength and bulk which, previously, had been relied upon alone for victory in contests where, except with such antagonists as the cruel Cercyon, the object was to throw one's opponent to the ground.

Pamphos was a very ancient authority who lived before the time of Homer, but no modern observer seems to have seen a water source that might represent his Well and it is to be hoped, for the sake of its pretty name, that it ceased to flow through some natural cause, and that it is unnecessary to suppose that it is really the Well of **Callichorus** that Pamphos called the **Well of Flowers**—and so misled Pausanias. In his Hymn to Ceres, line 162, Homer, apparently following the version of Pamphos, calls Callichorus a hill, and refers to Parthenius as a Spring.

Pausanias I. 39.

124

ERIDANUS

Near the empurpled hills of blooming Hymettus there was a sacred Spring around which the ground was soft with verdant turf and velvety grass intermingled with the tiny trefoil, and perfumed with rosemary, laurel, and the swarthy myrtle.

Strawberries and other lowly plants crept among the grasses with their brightening blooms, and laid their luscious fruits about in wild profusion. Above these, and many an odorous, lovely flower besides, slender trees with interspreeding foliage formed a grove where the leaves of the box, the tamarisk, and the garden pine, moved by the gentle zephyrs and the balmy air, murmured soft sounds as with light caressing touch they fondled each other and quivered in the cooling breeze.

Here, when the grasses undulated and the many kinds of leaves nodded in joyful recognition to the visiting zephyrs, Cephalus, who had wedded Procris, the daughter of King Erechtheus of Athens, was wont to repair and sprinkle his glowing face with the waters of the fountain, and to call aloud in sportive mood to the breeze to come and fan him after the heating exercises of the chase.

Procris one day hearing this jesting address to the wind, mistook the name for that of a rival, and, rushing towards the Spring in jealous anger, parted the rudely obstructing branches with so much vigor that Cephalus, fancying a wild beast was approaching, launched his javelin in the direction of the crackling twigs and branches.

This javelin, as appears in the account of the Spring of **Psamathe**, had the unusual endowment of never missing its mark, and of always returning to the hand of the

thrower, and in this instance it pierced the heart of Procris who fell forward into the arms of her agonized husband and expired a few moments later, after being convinced that her jealousy had been groundless.

Cephalus was tried before the Court of the Areopagus which acquitted him of all but a lack of due diligence, for which he was sentenced to perpetual banishment from Athens. He went to live on the largest island in the Ionian Sea, an island belonging to him, and called after him Cephallenia, but, driven to distraction with remorse, crossed over to the opposite promontory of Leucata and took the lover's leap from it, being either the first to do so, or the next after Sappho.

Heat-scarred rocks and scraggly bushes have, for the most part, taken the places of the former verdure that brightened the banks of the stream that flowed from the Spring of **Eridanus**, but the neighborhood of the Spring itself, at Syriani, is described by modern travelers as still a spot of striking beauty.

Ovid. *Art of Love*; III. In 689.

Pausanias; I. 37.

125

CEPHISIA

The Fountain **Cephisia** rose in a town of the same name which was one of the twelve original cities of King Cecrops whose inhabitants he brought together in what became Athens.

This Spring was the most distant source of the Cephissus river, the Spring at **Trinemeis** which Strabo mentions as the beginning of the little stream being now said to be only a minor tributary's head.

In ancient times the Spring failed in the summer but it

has improved and grown steadier with age, as the river is now said to be the only one in Attica that is supplied with water during the entire year.

The town is at present called Kivisia and lies at the foot of Mt. Pentelicus, nine miles northeast of Athens. It is a favorite summer residence of the present-day Athenians, and in one of its many shady groves the transparent waters of the fountain now flow in a generous stream even when other Springs are dried by summer droughts.

Pliny; IV. 11.

Strabo; IX. 1. § 20.

126

MACARIA

The Spring of **Macaria** was in the Plain of Marathon and received its name in the century before the Trojan war, when it was used to insure victory to the Athenian arms.

One very naturally fancies that, seven centuries later in B.C. 490, when the Athenians in the same Plain were about to begin the historic battle of Marathon with the Persians, the Greek leaders did not fail to point to the fountain and assure their soldiers that the Spring that had insured victory to their ancestors could be confidently relied upon to bring about (as it did) the defeat of the Persians they were on the point of attacking.

In the ante-Troy battle, however, Greek met Greek and not a foreign foe. The descendants of Hercules who were called the Heracleidæ desired to recover certain districts in Greece which they claimed on the ground that Hercules had subdued them, and they went to the Athenians to enlist their assistance; whereupon Eurystheus

who had imposed the dozen hard labors on Hercules, and who had no love for his children, demanded that the Athenians surrender the Heracleidæ to him. On their refusal so to do preparations were made to enforce the demand, and, on the part of the Athenians, to resist; preparations that began as usual with requests that the Oracle would foreshadow the outcome.

The reply, to the Athenians, was that they would lose unless one of the children of Hercules should voluntarily die.

Then Macaria, the daughter of Deianeira and Hercules, sacrificed herself in order that the allies and her relatives might conquer; and the fountain received its name from her act of heroism, a heroism all the more worthy of homage when it is considered that in one abnormally long but incomplete list of 66 children of Hercules every one was a putative hero save fond Macaria, who was the only heroine, unless there was another daughter among the 72 children that Aristotle says Hercules had.

Iolaus, the son of Iphicles who was half brother to, and one night younger than Hercules, received permission to return from the lower regions to engage in this battle, in which he slew Eurystheus, and dragging him to the fountain there beheaded him.

The spot was close to the chariot road and was ever afterwards called "Eurystheus' head."

The Spring of **Macaria** still issues from the foot of some rocks on the northern side of the level and grassy Plain which is Marathon, and forms a marsh into which the Persians, in the historical battle, were driven and drowned in large numbers.

Pausanias; I. 32.

Strabo; VIII. 6. § 19.

127

LARINE

The Fountain **Larine** is said by Pliny to have been in Attica, but he gives no particulars about it or its peculiarities or its exact position.

Pliny; IV. 11.

128

ATTIC FOUNTAIN

There was an Attic Fountain celebrated in the "Phædrus" of Plato, the Athenian comic poet. He is supposed to have lived about 400 B.C., but there is little left of his works save a list of the titles of the plays, although he was considered next to Aristophanes in popularity.

Strabo; IX. 1. § 24.

BCEOTIA

129

THEBES

Following one of the many traditions that Greek historians furnish, it may be said that the vicinity of Thebes was first inhabited by the Ectenes under King Ogygus, and was called Ogygæ.

These people were carried off by a pestilence and were replaced by the Hyantes and the Aones whom Cadmus found in possession on his arrival from Phœnicia.

The Hyantes he drove away but he allowed the Aones to remain.

The succession of rulers, from Cadmus down to Dirce's transformation into Thebes' youngest Spring, was;—Polydorus; Labdacus; Lycus with his wife Dirce; and those were followed by Amphion and Zethus; Laius; Œdipus and others down to the time of the Trojan war.

Nearly twenty centuries after the period assigned to the existence of Cadmus, the neighborhood of Thebes was still an open air museum filled with objects connected with these characters and their contemporaries.

With Electricity not then broken to harness for the carriage of news, the local legends were negligibly older than the tidings of the day from the outside world.

They were far more interesting and more delightfully told, and one may turn to them even today with a sigh of happy relief after glancing at the headings of fifty

newspaper columns reporting more horrors and crimes than a hecologue carefully drawn up would cover.

Modern Historical Societies, pointing around to a cart-load of tablets, might blush for their laziness when reading of the energy of the Thebans in marking their places of interest. Beginning with the event that brought Cadmus to the country, they pointed out the place where Jupiter hid Europa—a place so near where her brother gave up the search that on a quiet day he might have heard her screams if she had made an outcry—and they continued with unflagging vigor, locating the spot where the cow first lowed; where she lay down; where the dragon appeared; where the teeth were sown; and kept on until every detail of the first part of the legend was riveted to some mound or hill or rock or field or Spring.

Then, applying their attention to the town, they marked the house of Cadmus, converted into a Temple of Demeter; and the spot in the market place where the Muses stood and sang at his marriage with Harmonia, as well as her bridal chamber; and also the lightning-struck room where Zeus paid his court to her daughter Semele. And delving deeply into the rubbish heaps of the Past, they even rescued and preserved odds and ends of mementos for the inspection of posterity; ancient armor and out-of-date weapons tagged with the names of the battles they won or the soldiers who used them; pieces of wood from Cadmus' ship; remains of furniture, such as fragments of the bridal bedsteads of the prominent ladies of the Cadmean family, not forgetting to hunt up parts of the bed of Alcmena the mother of Hercules.

When every feature of the neighborhood had been appropriately connected with some incident in the lives of these people, then the roads were walled with their

statues and tombs, or with cenotaphs in the cases of those whose existence was terminated abroad.

At the tomb of Amphion no little additional interest was excited by the presence of a number of stones lying about in no particular order, the members of a pathetic funeral deputation of the rocks that had so often moved to Amphion's music when he was alive.

All of the local heroes having thus been monumentalized, and the highway's margin still affording vacant spaces, a commission was sent across the seas to search for celebrated heroes' bones, and brought back Hector's body from the plains of Troy and placed it in a tomb along the roadside.

To the Thebans, the riddle of the Sphinx was not the usually accepted classical conundrum, but the more intimate question, "What did the Oracle say to Cadmus?", and the number of the Sphinx's victims was small enough to show how few people in the neighborhood had not committed the conversation to heart.

In such an atmosphere even infants breathed in patriotism and pride perforce. No boy with a spark of imagination could drink at the Spring in the dragon's cave, or go through the field where the armed men grew and fought, without feeling each fiber tingle with the valor with which every surrounding was saturated; and men were made emulative heroes by the stirring associations linked with each natural feature they had to pass in even such commonplace tasks as driving the flocks home through meadows and forests, or watering them at the fountains, of which Thebes had so many that it was described, as late as the third century before Christ, as being "all Springs."

Four of these fountains overflowed into the literature of their countrymen; the Spring of **Ares** in the east; of

Dirce in the west; and of **Strophie** in the center; they were feeders of three rivers, the Ismenus and the **Dirce** which ran about a mile apart, and the **Strophia** which ran between them, all of them traveling northward. And a short distance beyond the walls there was the fountain of **Ædipus**.

In addition to this number of water sources, the city derived a supply from an unlocated body that is thought to have been tapped in ante-historical times and that was brought to the town through an aqueduct coming from the south.

The fountain of **Ares** as the foundation Spring of the city is geographically the most important one of the town, but its fame has been overshadowed by the prominence that has been given to the Spring of **Dirce**, both in poetry and in prose.

Pausanias; IX. 9. et seq.

130

DIRCE

The most famous of the many Theban Springs is **Dirce**. It was written about by scientists, travelers and poets, and especially by Pindar the poet of sportsmen. Likening the flow of his song to the stream of the Spring, his promise, to give the athletes the pure water of **Dirce** to drink, was only a modest way of announcing that another ode was about to be put forth for the heroes of the stadium.

He called it the Glorious Fount of **Dirce**, and, holding that man dull who did not mention its waters, referred to them so frequently, and lived so near them, that Horace styled him the Dircean Swan, a term that may have a

trace of pity for the author's praise of water, or maybe one of envy; for in the ever-recurring Grecian games there were many hundred more victors to pay Pindar for his pæans than there were wine growers willing to help Horace on the way to fortune with his vinous verses.

Still, Pindar, like Dirce, remains one of the principal realities of Thebes. Many of its other celebrities; Œdipus the king; Amphiaraus and Tiresias, the seers; Hercules, the personification of strength, who was thought to have derived a part of his power from drinking the waters of **Dirce**, were all but little more than such creations as Pindar himself had a part in bringing to life in literature. Thus, perhaps, felt Alexander when he ruined the city so completely that even the daughters of Arachne, the city's spiders, were saddened with the foresight of the awful wreck, and showed their sorrow by weaving their webs in mournful black. He pulled down the mansions of mythology as scornfully as he leveled the huts of the rabble; he regarded neither the palace of Lycus nor the home of Amphitryon and Hercules. There was seemingly no structure in all the town that he cared to save except the house that Pindar lived in on the bank of the Dirce river, for that was the only one the conqueror left intact.

Bacchus is said to have been brought up at the fountain of **Dirce**; but as Bacchus was born before Dirce's time that is perhaps a euphemism regarding some occasion when Bacchus was brought to rather than up by means of its cold waters.

Grecian Thebes, less rich in gates than her Egyptian sister city with a hundred, had only seven, and the one which stood near the fountain of **Dirce** was named the Crenœa or Dircean Gate.

The pessimist of the XXth century may take heart of grace and feel a renewal of waning faith in the revival of

retributive justice when finding its waters at hard labor, turning a mill and expiating the cruelties that in the city's early days Dirce, as the queen of King Lycus of Thebes, practised in her persecutions of Antiope; cruelties that were suddenly cut short in a very unexpected manner.

It was the relentless jealousy of Dirce that caused the Spring's tragic birth.

Even after Lycus had discarded his niece-wife Antiope in Dirce's favor, Dirce continued to persecute her with ever increasing vindictiveness. Not content with shredding her face with her cruel nails, and even setting fire to her fair and alluring locks, she reduced her to a state of servitude, and imposed upon her the most menial and degrading tasks.

She even went further in order to tire her out with want of rest, and forced her to live in a dark and dirty quarter where she could dispose her wearied and tortured body only upon the bare, hard ground.

To these torments she added those of hunger and thirst, withholding all but such little nourishment as was absolutely necessary to sustain a weak spark of life in her emaciated frame.

At last, upon a certain cold night, Antiope succeeded in escaping, and managed to drag herself to a place of refuge which she reached in an exhausted and fainting condition.

Her respite, however, bade fair to be of but short duration, for Dirce pursued and discovered her, and had perfected arrangements to have her tied to the horns of a mad and frothing bull and dragged to death, when two of the assistants, who, abandoned in infancy, had been brought up in the belief that they were only ordinary shepherds, fortunately discovering that Antiope was their mother, seized Dirce and immediately meted out to her

the horrible fate that she herself had fiendishly devised for Antiope—and, either because the sentient and horrified earth refused to retain her tears of agony, or the streams from her wounds, and threw them forth as this ever bubbling fountain; or because she was cast into it, it thenceforth bore her name.

The incident is represented in the statuary group called The Farnese Bull, found in 1546 in the Thermæ of Caracalla, and now in the National Museum at Naples.

But the gruesome legend of barbarities does not conclude with the loss of Dirce's human life. She had been a prominent devotee in celebrating the rites of Bacchus, and that deity in revenge for her transformation, and possibly considering her watery fate an innuent injury, added another dash of misery to the cup of Antiope by inflicting that hapless being with madness.

In the end, however, she was happily cured of that disease by the grandson of Sisyphus, Phocus, who in saving her mind lost his heart and received her hand in marriage as his fee, and after a life of happy union they were laid at rest together.

Antiope's sons, the two quondam shepherds, Zethus, and Amphion who laid the walls with the magic music of his lyre, came into their own and prospered in due measure until the loss of Amphion's children and Niobe his wife, the children all killed suddenly and in the same moment, drove him to end his life with a sword thrust. He and his brother were buried in one grave and worshiped as the Theban Dioscuri with white horses.

There was an extensive grove by the Spring where sacrifices for the dead, and other rites, were performed, and in which there appears to have been laid out a park and driveway, or a race-course, as Sophocles, writing of the

fountain, mentions its "spacious grove where Thebe's chariots move."

The Thebans, somewhat oddly, seem to have held this Spring in little less veneration than they did their tutelary dragon; they swore "By the fountain of **Dirce**" in registering a vow, or in emphasizing a statement; and they considered its waters as the most nourishing of all the Springs with which the Ocean had endowed the earth.

Lord Byron, always anxious to make personal trial of the founts that had inspired the poetry of his predecessors, visited the Spring and wrote; "The fountain of **Dirce** turns a mill, at least my companion (who, resolved to be at once cleanly and classical, bathed in it), pronounced it to be the Fountain of **Dirce**."

Nowadays, several Springs contribute to the western stream, and the one called **Paraporti** is supposed to be the ancient **Dirce**; the river that receives its waters is now the **Platziotissa**.

Apollodorus; III. 5. § 5.

Propertius; Elegy IV. 15.

131

ARES

The history of this Spring begins about 2084 B.C., in the days of the letter carrier Cadmus who is credited with the introduction of the germs of the alphabet into Greece.

Cadmus had been sent out by his father Agenor, a Phœnician King, and commanded to search for and not to return without his sister Europa, who had been lured away by a beautiful snow-white bull into which Jupiter had metamorphosed himself as an incognito under which to pursue another of his numerous gallantries without attracting undue attention.

Being in a strange country, and unable to trace the whereabouts of the bull, Cadmus applied to the Delphic Oracle for assistance in his search, much as Saul in his search for the asses turned to the Prophet for help.

The Oracle, adapting to the needs of Cadmus the idea in Dumas' more elegant and celebrated phrase of "*Cherchez la femme*," advised him to find and follow a cow, and also to found a city wherever she might lie down.

If one cares to place credence in the Sidonian account of Cadmus, a hidden sarcasm may be found in thus setting a king's son a cowherd's task; and the more readily if a ruminating reader finds it strange that a father who had lost a daughter should run the additional risk of losing a son by forbidding him the house until he found her; and that the son should so soon have relinquished the search for his sister; for according to the holy history of the Sidonians Cadmus was a cook in a king's kitchen, and his heavenly ancestored wife Harmonia was, in the same palace, a music girl slave with whom he ran away.

Shortly after receiving the Oracle's order, Cadmus espied a cow in the land of Phocis, and followed her until she finally came to rest in Bœotia; and there he began without delay the necessary preliminaries to establishing a city. Thus, although many towns seem to like to account for the crookedness of their streets by explaining that they were laid out by the cows, Grecian Thebes can claim the first recorded instance of the site of a city itself having been selected by one of its cattle.

Seeking water from a running Spring for the first preliminary of the required ceremonies, his retinue found it in a near-by fountain which issued from a cavern that lay in an ancient grove of virgin forest.

The Spring, surrounded with twigs and osiers, and pro-

tected with an arch formed by the junction of the rocks, was sacred to Mars, and was guarded by a dragon, adorned with crests, of now a golden, and, again, an azure color; his eyes sparkled with fire; all his body was puffed out with poison, and he had three tongues which he brandished about from between a triple row of teeth.

The splashing of the water urn in the Spring aroused the savage dragon, which, after killing all the party save Cadmus, was finally slain by the latter.

The dragon's teeth sown in the ground at once produced a marvelous crop of armed men who fought furiously among themselves until only five remained. With these five conquerors, Cadmus laid out and began the building of the city which, out of courtesy to the leader, was quite naturally at first called Cadmea.

The figure of a lance appeared on the shoulders of the five heroes and was transmitted as a birthmark to their descendants down to the time of Plutarch.

The anger of Ares at the destruction of his dragon and the capture of his Spring was fortunately so far appeased that he afterwards gave Harmonia, his and Aphrodite's daughter, to Cadmus as wife.

It remained, however, for Amphion two generations later to construct the walls of the town, which he did with no more effort than was required to play upon his lyre, at the sounds of which the enchanted stones grouped themselves together in their proper positions.

Zethus, the brother of this musical mason, having married the daughter of Asopus, Thebe, the walled town was then named in her honor. It has been known, too, by still another name, Dipotamos, because of its position between two streams, the **Ismenus**, and the **Dirce** now called the **Platziotissa**.

Many centuries after the founding of Thebes, the

country around it became what has been named "The dancing ground of Ares," and the town frequently felt itself called upon to engage in wars and battles, down to the time of Alexander who reduced it to ruins and sold its inhabitants; and in all of these emergencies the leaders from Pentheus down found no surer way to rouse the courage of the Thebans and stimulate their martial energy, than by referring to the valiancy of their ancestor dragon and entreating them to emulate the valor he showed in defending his immemorial fountain; a valor that inspired the same feeling that made the early Roman soldier believe himself more fierce than fighters who had had no wolf at the root of their racial tree. The gleaming shield of Alcmaeon was resplendent with a many-colored dragon, and it seems natural that a similar device should have adorned the banners of the army which, under the command of Epaminondas, became the best body of fighting men in all of Greece.

In the days when Thebes was described as the city where mortal women became mothers of gods, the Spring of **Ares** was called **Ismenus** after a son of Apollo by Melia, and sometimes, also, **Melia**; but before that time it was called **Ladon**, a name associated with dragons, as in the case of the guardian of the gardens of the Hesperides.

In the 2d century A. D., the Spring was still referred to as sacred to Ares, and was described as to the right of the gate that guarded the road that led from Plataea, and somewhat higher than a temple of Apollo that stood on a hill.

Today, as the Turkish town Thiva, with less than five thousand people, Thebes can point to practically no remains of all its ancient architectural glories—its armies and walls of enchantment proved futile to preserve it from the ravages of its numerous enemies; but the Spring

of **Ares**, though quite defenseless, deprived of its watchful dragon and bereft of the drago-human protectors who succeeded it, has calmly survived the vicissitudes of forty centuries that have elapsed since the days of Cadmus and his guiding cow.

Its latest name, **Ai Ianni**, is taken from the church of St. John the shadow of whose spire, suggestive of a dragon's tail, is thrown protectively across the waters that are still as clear and copious as when Cadmus first saw them issuing from their cavern in the ancient grove of virgin forest and their purity appealed to him for use in his ceremonial rites.

Ovid; *Meta.* III. Fable I.
Athenæus; XIV. 77.

132

STROPHIE

The Spring of **Strophie**, which was the source of the middle one of the three rivers that ran through Thebes, is named by Callimachus, but he makes no allusion to its story or to the origin of the name; neither do other writers throw any direct light upon the subject.

Strophius was the father of Pylades who lived in the neighboring district of Phocis, and possibly a daughter of his gave name to the Spring, but no account of the circumstance seems to have been preserved.

Callimachus; *Hymn to Delos*; line 74.

133

ANTIOPE

Eleutheræ was a town situated where an edge of the Rharian Plain began to slope upwards to the towering

heights of Mt. Cithæron which rises to an altitude of 4600 feet above the level of the sea.

In the Plain, a short distance from the town, there was a charming little temple to Dionysus with so pretty a statue of the god that the art-admiring Athenians afterwards carried it off to adorn their own city in Attica.

By the temple there was a no less charming grotto that looked upon a Spring of cold and sparkling water; and on a soundless summer's day when the cozy retreat of that grotto was soft carpeted with ferns and velvet moss, its rocky entrance framed a pleasing picture of the graceful god, the tree-leaf shaded Spring, and distant hills whose gentle undulations, far across the Plain and thinly veiled in softening azure haze, lay in charming curves along the sky like a band of lazy clouds, loitering in their course to take a noontime rest.

There in the grotto, on such a day, Antiope once stopped while on her way to Thebes, and giving birth to twins she left them to their fate, which the inquisitive midgets did what was best to make a pleasant one, by crawling into the open towards the Spring where they were fortunately discovered by a shepherd who gave them their first bath in it, and, taking them to his mountain home, reared them both to lusty manhood.

The shepherd kept them in ignorance of the secret of their birth and of the fact that they were the children of a Queen, one of the most famous beauties of her time and, like Helen, the cause of a war.

It was waged by Nycteus, her father, a grandson of Neptune, against Epopeus, the King of Sicyon, because the latter had abducted Antiope and married her against the paternal protests. This war was won by Epopeus but after his death the Sicyonians surrendered Antiope to

her Uncle Lycus who became her husband as well as her guardian. Mention is made of her subsequent sore trials under the Spring of **Dirce**, No. 130.

One may easily guess why these two little boys, the sons of Jupiter, were left to the chance that some tender-hearted passer-by would find them; and it was fortunate for the music loving world, and especially for the wall-less town of Thebes, that a kindly disposed person came upon them in the daylight as they sprawled about in dangerous proximity to the chilly and unguarded waters of the Spring, for they were the Amphion and Zethus who as stalwart youths discovered their parentage in opportune time to save their mother's life, and afterwards played no paltry part in the making of Thebes, and in its history, as mentioned in the account of the Spring of **Dirce**.

From a fragment of a temple column, a modern archæologist may describe the structure it belonged to with the same uncanny certainty that Cuvier showed in remodeling fossils of bygone ages from a single bone of their skeletons; for, owing to the accuracy with which the ancient architects adhered to the rules of proportion for the several orders, the size of a structure can be fairly surmised if enough of a column is found to allow of measuring a chord of its fluting; and skilful modern travelers have therefore accomplished wonders in identifying sites by the ruins of buildings of which old descriptions have been preserved.

In the case of Eleutheræ, however, the ancient writers themselves did not agree on its location; it had been on the borders of Attica and Boeotia, and some placed it in the former while others put it in the latter country, the present result of which is three different locations for its site, viz., east of Myupoli; west of Skirta; and, near

Kundara, each traveler being guided by a different ancient author in making his selection.

Pausanias; I. 38. II. 6.

134

THE WELL OF ŒDIPUS

Leaving Thebes by the gate of Proetis, a highway stretched onwards to Chalcis.

In front of the gate was a race-course, and then on the right hand side a hippodrome in which, very appropriately, reposed the remains of the poet Pindar whose honeyed lips were devoted to the praises of its patrons and the victors in the contests that took place in its precincts. His passion for poetry and the sweetness of his song were said to be due to the fact that when he went to sleep in his youth the bees selected his lips on which to deposit their honey.

A short distance further on, after passing a number of tombs, the most prominent of which were those of the children of Œdipus; that of, or, rather, the cenotaph of Tiresias; and the tomb of Hector the son of King Priam of Troy, one came to the Well of Œdipus.

It having been prophesied to King Laius that he would be slain by his son, the King undertook to make this decree of Fate abortive by having his son killed in infancy. Œdipus, however, having been raised to manhood by the pitying agent entrusted with the execution, one day met his unknown father on this road, and, in a dispute that arose over the right of way, killed him; and then in this Spring, as the modern version is, essayed to purge himself of his patricidal sin; or, as Pausanias more bluntly puts it, he washed off in it the blood of his father's murder.

From this circumstance the Spring was known thereafter among the ancients as the Well of **Ædipus**. But after the introduction of Christianity it was rechristened with the name of one of the Saints, and is today still called the fountain of **St. Theodore**, perhaps after that one, of the 28 Theodores who became Saints, whom the Greeks honor on the first Saturday in Lent, and who belonged to a Roman cohort and was martyred in 306, February 17th. His head is still preserved in Gæta, though his body was sent to Brindisi.

Pausanias; IX. 18.

135

AULIS

Aulis was the daughter of Ogygus, that autochthonal King of the territory of Thebes, who reigned long before Cadmus came into the country with his letters, those teeth by which men devour learning and which, sown in the field of argument, produce such angry disputations and bitter wars of words. Hence, possibly, there is no record of the very ancient and perhaps absorbing incident from which this Spring derived the name of the primitive princess.

It was by this fountain's sacred brink, where a plane tree shed its shade around, that the fate of Troy was confirmed and its destruction foreshadowed.

The Grecian hosts gathered at Aulis and, at first, eager to sail to the siege of the distant city, had been there becalmed and weather bound for so long a time that they had nearly lost their relish for making a lengthy sea trip and engaging in a war of whose success there seemed, with each day of delay, to be less and less assurance.

They were on the verge of abandoning the adventure when the miracle of the mysterious disappearance of Iphigenia, about to be sacrificed to appease the wrath of a goddess quite innocently deprived of a pet animal, and the no less astonishing substitution of a doe in her place, had just put them in a proper receptive mood; so that when, at this moment, they saw a mighty dragon rear its sanguinary spires to a nest, in the top of the plane tree, and devour its occupants, eight fledglings and their mother, they readily accepted the interpretation of the Seer Calchas that the dragon typified the Grecian host, and the destruction of the birds guaranteed the fall of Troy in the next nine years. Immediately a favoring wind sprang up; the many ships, so carefully catalogued by Homer, were filled with the reëncouraged heroes, and in due course the portent seen in the branches of the plane tree was amply verified.

Fifteen hundred years later this wonderful tree was still standing and its vigorous rootlets continued to drink of the nourishing waters of the fountain of **Aulis**, which can, however, hardly be credited with any part in the even more remarkable preservation of the tent of Agamemnon that was, in the same period, pointed out on the slope of a nearby hill.

Pausanias; IX. 19.

136

POTNIÆ

Among the ruins of Potniæ, which were ten stadia from Thebes and on the other side of the Asopus River, the Well of **Potniæ** was pointed out as a noxious object, for any horse that drank from it straightway went mad.

One can imagine, too, that the water was not without effect on the people themselves, and that their town might still have been inhabited if they had done away with the Well and sought for another and more wholesome supply.

They had been noted for their peculiar ways and strange actions, and it is difficult to stifle the suspicion that it was not horses only that were made flighty by the Well of **Potniæ**.

They admitted sucking pigs into their Halls and made pets of them which was not considered any better form by Pausanias in the Year One than it is in 1921.

And once in their worship of Dionysus they had killed the Priest—it was customary in those days to water the wine—an insane act that brought upon them a pestilence. To have the pestilence removed, they were obliged to sacrifice a grown boy for several years annually. The penalty was, however, commuted at last and they were permitted to substitute a goat, a substitution that the old religious powers frequently permitted, and that is still in effect in certain societies of Neologists. Glaucus, the father of Bellerophon the owner of the flying horse Pegasus, was very fond of horses and of chariot racing, and he was eaten up by a pair of his racers who drank from this Well. The incident formed the principal decorative feature of one of the most sensational shields of antiquity; it was owned by Polinices who helped to slay the dragon at the Spring of **Adrastea**, and represented Glaucus' maddened steeds in a furious gallop, actually in lifelike motion on the shield. The figures of the frantic horses were attached to a revolving spindle set vertically in the buckler, and the effect was that of an endless troupe of wild stallions issuing from the targe at frantic speed and pawing furiously with their menacing hoofs at any enemy upon whom Glaucus might be rushing. Possibly more

may be learned regarding this peculiar Spring if Æschylus' lost tragedy entitled "Glaucus of Potniæ" is ever found. The Site of Potniæ is in the neighborhood of the village of Taki.

Pausanias; IX. 8.

137 HERCYNÆ

The twin sources of the river Hercynæ bubbled up close together in a cave in the Grove of Trophonius near Lebadea.

These Springs were accidentally uncovered by Proserpine who when playing with her friend Hercynæ chased a goose into the cave, and, lifting a stone in her search, made an outlet for the fountains.

The oracle of Trophonius was on the side of Mt. Helicon above the grove.

Conducted under the name of a robber and murderer, and with torturing ceremonies, this oracle which was unknown one day became a short time thereafter the second most noted of some three hundred semi-private oracles that Greece is said to have supported.

Trophonius and his brother Agamedes were builders and constructed a treasury for Hyrieus, one of the richest men of the vicinity. In the walls they wickedly left a cunningly fitted loose stone that gave them secret access to the treasures, and their depredations were so great that the diminution of the vast hoard was finally noticed; then a trap was set and Agamedes was caught, and held so securely that he could only get his head through the opening.

Finding it impossible to pull him through, Trophonius,

to prevent identification and to save himself from suspicion, cut off his brother's head and was then swallowed up by the earth in the grove of Lebadea, and the cavity was marked with a pillar and called after Agamedes.

A similar story, softened, however, with a love passage, was told by the Egyptians in connection with a treasury that was constructed for King Rhampsinitus some 1200 years B.C.

Occurrences in the cave of the Witch of Endor must have been quite enjoyable in comparison with what those who consulted the oracle of Trophonius had to endure. It was said that no visitor ever laughed mirthfully after one session in the oracle's hole of horrors.

One might imagine that the proceedings, in part at least, were suggested by the terrors of Agamedes while the trap was lacerating his legs and Trophonius' sword was hacking his head off.

A person contemplating a consultation had to take up temporary residence in a near-by temple and follow prescribed sacrifices and invocations. He practically went into training, bathing regularly in the cold river, and eating plenty of animal food until the night appointed for his descent into the cave, when he was anointed with oil by two thirteen-year-old boys, and offered a final invocation to Agamedes.

After drinking, first the water of forgetfulness, and then the water of memory, possibly that furnished by the twin Springs, he proceeded up the mountain to a stepless cavity into which he descended by a small ladder until he reached a narrow opening to another cavity. Having thrust his legs to the knees into this second opening, his well-oiled body was sucked, as a swimmer is sucked through a whirlpool, into an underground chamber where

the future was made known to him, sometimes through the eyes, and sometimes through the ears.

He was then ejected, feet first, and, while still in a state of terror, and hardly knowing where he was, the priests required him to rehearse his uncanny adventures and describe all that he had seen or heard.

Afterwards he was required to recall his ordeal again and to write down an account of all that had happened to him.

It is said that only one man failed to come out at least alive, and that when it was all over the victims laughed; but one can fancy that a conception of that laugh might only be gained by watching the mirth of a maniac.

Lebadea, its name slightly changed to Livadhia, is still a considerable town, and some copious Springs at the eastern side of a hill near the southern end of the town are taken to be the ancient twin sources.

They do not issue from the old cavern near-by, but from openings outside having, perhaps, been again blocked up in the cave as they were before Proserpine first uncovered them. They now rise at the sides of the river; those on the right, warm and unfit to drink, are called Chilia and may have caused the stupor of forgetfulness; those on the left, cold and clear, are called Krya.

Pausanias; IX. 39.

138

TILPHUSA

The fountain of **Tilphusa** was at the foot of Mt. Tilphusium about fifty stadia from Haliartus; the mountain is now called Petra; and the town, Mazi.

The Tilphusa of the fountain was a river nymph, and

not the notorious Tilphusa the mother of Ares' serpent-son, the dragon that Cadmus killed.

Pindar described the water as ambrosial, and declared that its taste was as sweet as fresh honey.

This Spring caused the death, and marks the site of the grave of Tiresias, one of the most famous of the old Grecian Seers, who lived some 1200 years before the Christian era. He was a Theban, a direct descendant of Udæus, one of the men who sprang from the serpent's teeth sown by Cadmus.

Like Cæneus, the daughter of Elatus, he was born a girl; but at the age of seven was changed by Apollo into a boy; thereafter, he was several times changed from one sex to the other, his final sex being feminine; and was once transformed into a mouse, which, perhaps, led naturally to his formulation of the doctrine that even the stars had souls and were of different sexes.

Having had the experiences of both sexes, he was called upon to proclaim whether the male or the female obtained the more enjoyment from the pleasures of the affections, and, having answered with mathematical precision, that of their ten phases all of them were enjoyed by women, and nine of them were unknown to men, he was stricken with blindness by Juno for his garrulity.

It has been explained that, as the medicine men of some tribes of Indians as far apart as Patagonia and the Alaskan islands, dress like women, Tiresias, perhaps, at times, appeared in female apparel, which gave rise to the belief that he had changed his sex—but no one has yet offered any theory to account for his transformation into a mouse, though the power of foretelling disaster that members of the Mouse family have long possessed is thus easily accounted for, as being inherited from the strain of Tiresias' blood that came into the breed at the time in

question; during which no doubt he deserted any ship that was about to founder on its next voyage, and moved from any building that was shortly to be consumed by fire.

The power, at any rate, was transferred and persisted in his own human family, for not only was his daughter, Manto or Daphne, gifted with prophetic powers equal to his own, but even his grandson, Mopsus, inherited the gift, and had such a reputation that Calchas died of vexation on finding that Mopsus was a better soothsayer than himself.

There was a Tiresias oracle at Orchomenus twenty generations after his unhappy demise, and, for all that is said to the contrary, it may have been in charge of some descendant in whose veins the strain of prophecy still persisted.

At the capture of Thebes by the sons of Polynices and the Argives, Tiresias fell into the hands of the victors, and while being taken, with the spoil, to the temple at Delphi, he stopped on the way at this Spring to quench his thirst, and took a hearty drink. Being a very old man who had, according to some accounts, outlived seven or more generations, the coldness of the water, in his heated condition, proved more than his lowered vitality could bear, and he was at once buried near the Spring.

Homer says that Tiresias was the only inhabitant of the realm of the dead whom Proserpine permitted to retain intelligence, but, judging from his powers, as evidenced in his lack of foresight of his personal misfortunes, this boon possibly raised him very slightly above the condition of his fellow phantoms.

He predicted the fate of Narcissus which overtook him after drinking of the water of the Fountain of **Donacon**, and some may regard his own end as a judgment upon

him for that death; but he, himself, was taken prisoner at Thebes, and became blind at one Spring (**Hippocrene**), and died at another, at least two of which misfortunes any but the most oblivious of Seers might have been expected to be able to guard himself against. It is true he admitted he was subject to lapses into forgetfulness, and it was doubtless owing to reflective persons not taking such lapses into consideration that there gradually grew up a loss of faith in Prophets among the ancients, although as long as wishes have the progeny commonly attributed to them there will be people who, wanting to know about their future, will believe there is some one who can supply the information, and will accept, as a Seer, whosoever may present himself with the proper persuasion.

Strabo; IX. 2. § 27.

Pausanias; IX. 33.

139

AMPHIARAUS (Fountain and Well)

The experiences of Amphiaraus and Tiresias were similar in several respects; they were both Seers of renown, and they lived, in different ages, at Thebes, and both of them came to their deaths while leaving Theban battle-fields.

Tiresias died at the Spring of **Tilphusa**; and Amphiaraus became a god by the fountain where his temple was built, twelve stadia from Oropus.

Like another prophet, Amphiaraus departed from life in a chariot—the Grecian Seer's conveyance, however, went down and not up, and disappeared in the earth with him and his driver, Bato, it is said, at some distance from

this fountain, between Thebes and Chalcis at a place called Harma, meaning chariot.

The exact spot where the chariot dropped out of sight was afterwards surrounded with pillars and enclosed, and the place had an awesome atmosphere that even deterred birds from profaning the pillars by perching on them, and kept the cows from cropping the sacred grass that grew around them.

The fountain by the temple was reserved for a peculiar purpose; no sacrifices were made at it, and its water was not used, either for lustrations or for the washing of hands; it was, in effect, made use of only as a collection box.

The oracle in the temple was of a semi-private character, like that of Trophonius, neither of which ranked as high as those that were presided over by the gods by birth, and the consultants usually furnished their own replies, which, if necessary, the oracle would interpret in hexameters, and such as came true were preserved as testimonials.

Amphiaraus' reputation as a Seer during his life was made in divinations by dreams, and his system was continued in the temple, where it was customary for the consultant to sacrifice to Amphiaraus, and then to a number of the gods whose names were rostered on the altar. Then he killed a ram and skinned it, and, wrapping himself in the warm pelt, went to sleep and dreamed the answer to his own inquiry.

Under such conditions oracular liability was reduced to its lowest terms, and no dreamer could in fairness blame anyone but himself if the outcome of his affair was not to his satisfaction.

The temple oracle also conducted a department of health, and it was in this branch of the ceremonies that

the fountain was made use of, for all patients who were cured were expected to throw into the Spring some gold or silver coin according to their wealth or their gratefulness.

The practice of making collections at Oropus was still in vogue late in the latter half of the last century, and an international complication arose because, for the ancient and satisfactory method of employing the Spring, a more strenuous one was substituted on April 11, 1870, when Lord and Lady Muncaster and a party of English travelers were seized at Oropus by brigands who attempted to collect a ransom of £25,000, and, failing, killed five of the party.

The boundary of the territory of Oropus caused frequent contentions between Attica and Bœotia, and brought out Carneades' famous oration on Justice in which he contended it was purely an artificial idea for purposes of expediency, based on either sensation or reasoning which are rarely alike in any aggregation of people.

Pausanias says;—"I have seen also the Well of **Amphiaraus**, and the Alcyonian marsh," which latter he describes as a sort of quicksand a third of a stade in extent and so deep that Nero's engineers were unable to plumb its depth. He adds that he was not permitted to describe the nightly rites that took place near it annually, and, though, no more is said about the Well than if the prohibition had extended to that also, it has been assumed that the location of the Well was near the Spring of **Amymone**.

The modern village of Oropo is within two miles of the sea and on the river Vourieni, the Asopus of **Amphiaraus'** times.

140

HYSIÆ

Near Mt. Cithæron the highroad between Eleutheræ and Plataea passed on its right side the ruins of the former city of Hysiæ.

The ruins told one of those tales in which the life of a city appears, in all but its longer span, much the same as the life of a man. They told of blasted hopes, of plans and preparations for the future that the city never lived to carry out; for among the remains there were seen not only half-ruined buildings, but buildings only half-completed.

This similarity between the existence of towns and their tenants is strikingly shown in the history of many modern places that, instead of passing away in dry rot where they first appeared, actually migrate when their surroundings become uncongenial, and continue existence in new localities where better opportunities are presented for a healthy and active life.

Nowadays a number of such migrations occur every year in the western part of the United States, and in the most up-to-date manner; for, an ambitious town, rather than become extinct when its mines or oil wells cease to be productive, bravely shakes the dust from its foundations, and all the stores and houses, mounting as many motor tractors as each may require, travel quickly and safely to the new site chosen, which is sometimes as many as twenty-five miles away.

Before the first half of the year 1917 was completed, such journeys had been performed by the American towns of;—Bottsford, Cornish, Healdton, Hewitt, Staunton and Walters.

Evidently there were good people in the city of Hysiæ,

for one of the buildings in process of construction when the city's life came to an end, was a temple of Apollo; and among the crumbling stones and sagging columns was a holy well which though still flowing had in its old age lost some of the power of its youth and could no longer, as formerly, cause whoever drank of it to prophesy.

Between the highroad and the town stood the tomb of Mardonius who tried to spoil the Spring of **Gargaphia** that Diana made famous.

That tomb, for a foreign invader, was another evidence of the magnanimity of the Greeks at a certain period, when, with a fine sympathy for the feelings of vanquished foes, they refrained from erecting monuments to commemorate their own victories in battle.

Near where the road between Thebes and Athens now skirts the mountain, there are some ruins of walls and a partly filled Well which are supposed to be the identical stones, and perhaps the holy Well that were noted by Pausanias.

Pausanias; IX. 2.

141

THE MÆNADS' SPRINGS

The remarkable Springs that the Mænads made in Bœotia as the agents of Bacchus were in the foothill forests of Mt. Cithæron and are described in *The Bacchantes*.

That tragedy is one of the most gruesome and unpleasant of Euripides' plays. Set in the time of the old age of Cadmus, the founder of Thebes, when he had resigned the rulership to Pentheus, the son of his daughter Agave, the drama opens with Bacchus' return from his

trip made to India to introduce the vine and exploit the pleasures of wine drinking. The god is incensed on discovering that with the exception of Cadmus and Tiresias everyone has lost faith in his divine origin and that no one in the town believes in his descent from Zeus. To punish the people for thus disavowing his deityhood, he inflicts all the women with a madness that impels them to leave their homes and take to the woods of Mt. Cithæron where they wander wildly about with Bacchic insignia and in Bacchanal costume, hides of dappled fawn skins girdled with snakes, petting and suckling the whelps of wolves less savage than themselves.

When one of these Mænads needed nourishment, she struck her thyrsus into the earth, and forth there gushed a limpid Spring of water, or, if she craved a stronger drink the god sent up a stream of wine in place of water. Such of the women as wished for a draught of milk had but to scratch the soil with their finger-tips, and there they had milk in abundance.

The frenzied Mænads spent the days in orgies of criminal acts; carrying off the children of the country people and chasing and wounding their parents; and in killing the cattle which the fury and strength of insanity enabled them to tear to pieces with their hands alone.

After such a strenuous and gory day's work they ran back to the marvelous Springs, and at the water fountains they bathed away their covering of blood, assisted by the tongues of their serpent girdles which dissolved the hardened gore and cleaned away the gouts and licked them dry.

Pentheus, insanified by Bacchus, dressed himself in the Bacchanal costume and climbed a tree to observe the wicked doings of the women, who, in their delirium, took him for a lion, and, led by Agave his own mother,

they surrounded the tree and with a thousand hands tore it out of the ground and then, with foaming mouths and wildly rolling eyes, they planted their feet upon his body and pulled off his legs and arms; and ripping the flesh from the bones with their rending nails they scattered it about in little pieces, of which Cadmus afterwards collected as many as could be seen.

Transfixing the head on the point of a thyrsus, they carried it in a riotous procession to Thebes where Bacchus, his vengeance being satisfied, restored them to their proper senses and led them to a mournful appreciation of the punishments the gods can inflict upon mortals who ignore and disown them.

Unlike the Spring at Cyparissæ in Messenia which Bacchus produced with his thyrsus, and which still remains to testify to the miracle, none of the Milk and Wine fountains of the Mænads is now to be found in Bœotia, and it is therefore left to individual fancy to decide whether the Springs dried up when the occasion for their use had passed, or whether they were as imaginary as the lion the women thought they saw in Pentheus.

Euripides; "Bacchantes," line 690.

142

WELL OF DIRCE

In Mt. Cithæron, on the borders of Attica, there was a Well called **The Well of Dirce** by those who, elaborating the Bœotian account of the end of that jealous woman, professed to believe that it was so named either because Amphiion and Zethus had thrown Dirce's body into that Well, or, because Dionysus had transformed her into it after the punishment by which the sons of Antiope de-

prived Dirce of life, as stated in the account of the fountain of **Dirce**. (No. 130.)

Hyginus; Fable 7.

Apollodorus; III. 5. § 5.

143

FOUNTAIN OF CITHÆRON

Athenæus mentions a fountain of **Cithæron**, near which there was a temple of Jupiter, as an instance of waters which change their natures by reason of falling thunderbolts.

Apparently this fountain's change was from bitter to sweet.

Athenæus; II. 15.

144

PLATÆA

There was a Spring, Pausanias says, on the right hand of the way from Megara towards Plataea; and, a little farther on, a rock called The Bed of Acteon because he used to sleep on it when tired with hunting: and it was in that Spring, Pausanias adds, that Actæon saw Artemis bathing.

This is a somewhat sketchy description, if it refers to the Spring in the valley of Gargaphia, of what, fortunately, there is another more enlightening account as may be read in No. 145.

Pausanias; IX. 2.

145

FOUNTAIN OF GARGAPHIA

This Spring was near the city of Plataea, in the western part of Bœotia, about six and a half miles from Thebes,

and some ruins of it are still visible near the village of Kokhla.

It was in the beautiful valley of Gargaphie, or Gargaphia, "thick set and shaded with pitch trees, and the sharp pointed cypress.

"In the extreme recess of this valley, which was sacred to Diana, there was a grotto in a grove where nature had formed an arch in the native pumice and the light sandstone; from this a limpid fountain ran murmuring through a spreading channel edged with a border of grass.

"Here, in the grotto, it was the delight of Diana, the Goddess of the woods, to bathe in the clear water, and rest herself when wearied with the efforts of the chase;" and as she was so engaged one day Actæon, the grandson of Cadmus, wandering through the valley, found his way by chance into the cave, and surprised the goddess in her bath. Indignant at what she thought his curiosity, she threw a double handful of water over him and cried; "Now thou mayst tell, if tell thou canst, how that I was seen by thee without my garments," and at once he became a lively stag and dashed from the springside through the valley, pursued by his own hunting pack of fifty dogs who, overtaking him, unknowingly tore him to pieces and then died of grief for their missing master, while his sorrowing and disconsolate mother wandered mournfully through the glades, gathering in her bosom the gnawed and crunched bones of her son's dismembered frame.

Juno is said to have stated that Diana resorted to this extreme measure in order to silence a witness of a concealed deformity.

Unfortunately, Juno did not account for the numerous other deaths Diana caused or attempted—through snakes introduced into Admetus' bed; and through the boars that

killed Adonis and the Calydonian people; and directly, by slaying Niobe's children; and Cenchrias, and many others before she was finally, and not inappropriately, changed into a cat.

Of the fifty hounds in Actæon's pack, not only was the name of each dog preserved, but some special piece of information was given regarding many of them individually, and thirty-six of these little canine biographies are still extant.

The grief of the dogs when the tragedy was over, makes quite plausible and pleasing the statement that they were afflicted with sudden and temporary madness.

And yet the minute and substantiating particulars with which the sorrowful story of Actæon is told have not deterred the incredulous from trying to pull the narration to pieces and give the impression that it is only an involved method of relating the victim's ruin, through the expense of keeping up a large hunting establishment.

The fountain of **Gargaphia**, many years afterwards, came again into public notice through another instance of bad temper and revenge, when Mardonius and the Persian cavalry fouled its waters because the Greek army they were fighting drank from it.

The effects in the latter case, however, were but temporary, for the Plataeans were able to make the waters pure again.

Of all the Bœotian leaders who went to the Trojan war, only one returned; his name was Leitus, and his tomb was near this fountain.

The Plataeans had pleasant as well as painful memories, and annually celebrated a festival of fun to keep their recollections fresh. They had in the town a statue of Hera which was carved in Pentelican marble by Praxiteles, and was made as the outcome of a charming comedy

arranged by Cithæron, a ruler of Plataea, whose reputation for ingenuity was so great that once when Hera in a matrimonial huff had separated from Zeus, the latter called Cithæron in consultation and at his suggestion made a wooden image of a woman, and, dressing it up in bridal finery, placed it in a wagon drawn by gaily decorated oxen.

Hera, hearing that her spouse was about to take another wife, hastened to the scene and, proceeding in jealous rage to shred the garments of her supposed rival, was so delighted with the trick she discovered that an immediate reconciliation followed.

It was this comedy that was acted over again every year in a procession reproducing the story in its minutest particulars; and it was followed by general merry-making that no doubt led to a better understanding in many mortal households of Plataea.

Ovid; *Meta.* III. Fable 3.

146

ASOPUS

The principal source of the Asopus flowed from several Springs near Plataea at a place now called Kriakuki where beside the Springs there are two trees and a Well.

The Plataeans were the original inhabitants of the land and got their name from a daughter of the river god Asopus.

This Spring was made memorable by the battle of B.C. 479, which was fought on the banks of its stream and which freed the Grecians of the last of the horde of more than five million Persians and allies that Xerxes had brought against them.

Of 300,000 Persians commanded by Mardonius in this battle, 257,000 were killed; while but 159 of 110,000 of the Greeks lost their lives under the skillful leadership of Pausanias the uncle of Thermopylæ's hero Leonidas.

The valor and determination of the Greeks on this occasion is indicated in the conduct of the Athenian Sophanes who carried an anchor chained to his girdle and moored himself from time to time so that he might stand against the onrushing forces as immovably as a ship outriding a gale-driven sea.

Smith's Dic. of Gk. and Ro. Geo. "Asopus."

147

CISSUSA

One would not be disappointed if expecting some unusual characteristic in the Spring near which Bacchus was born and at which he received his initial bath.

The statement that he first saw the light at Nysa led later to some confusion about the location of his birth-place, for Nysa was a name found in other parts of Greece, in neighboring islands, and also in India and in Africa.

The Bœotians, however, calmly ignored all places except their own Nysa, a village on Mt. Helicon.

The traditions about his birth might be condensed in a statement as startling as Shakespeare's assertion that cowards die many times. The relation that he was born prematurely and sewed up in Zeus' thigh until nine months had elapsed was supplemented by an even more astonishing account of a third and earlier birth, as son of Zeus and Proserpine, under which parentage he was also called Iacchus. During that existence, he was captured by the Titans who, after separating his members, pro-

ceeded to make a stew with the pieces; the cookery's odor, however, attracted the attention of Zeus who on investigation readily recognized the parts of his son's form that were simmering in the Titans' pot, and he incontinently annihilated the cooks with lightning, rescued the pieces, and had them interred on the slopes of Mt. Parnassus—that is, all except the heart which was reduced to powder and eaten by Semele, whose son born a few months afterwards was therefore said to be really the reincarnation of the original and partly stewed Bacchus.

The earliest attendants of this Bœotian born Bacchus were the ill-fated Ino and Athamas and they bathed the infant god at the Spring of **Cissusa**, the water of which was appropriately and prophetically of a bright wine color, clear and most pleasant to drink.

A Cretan plant, the storax, grew by the Spring, and near it was the monument of Alcmena, Bacchus' grandmother, and the sepulcher of Rhadamanthus whom she married after the demise of the god's grandfather Amphitryon.

Zeus' wife Hera in jealous and unreasoning anger inflicted innocent Ino and Athamas with madness, during which Ino, who had perhaps pondered and brooded over the occupation of the Titans which Zeus had interrupted, treated her own son Melicertes in a cauldron of boiling water, and then clasping the bones to her breast threw herself into the sea.

Athamas after wandering from place to place finally settled down in the territory, between Epirus and Thesaly, which, known as Athamania, perpetuated both his name and his madness.

The tender infant, Bacchus, was then transferred to the care of the nymphs of Mt. Nysa in Asia where they

brought him up as a girl, and their maidenly ministrations were rewarded by Zeus with a permanent and prominent position in the sky where they are still nightly in evidence as the star cluster called the Hyades.

What effect, if any, the wine-hued water of the fountain of **Cissusa** had upon Bacchus' career may be left to individual conjecture, but the chief occupation of his after life was to show mankind how to cultivate the grape and make use of its juices, which were called The Fruit of Bacchus; and his relaxations were spent in revelries that owed all of their hilarity to the effects of wine.

His festivals, the Dionysia, became general holidays, and the one that occurred when the grapes had been gathered and the must had been fermented, not only coincided closely in date, December 19th to the 22d, with the November Thanksgiving Day of America, but also partook of its partly solemn and partly grotesque features. It had a religious phase of thanksgiving, for the vintage, but it made its principal appeal as a day of feasting, song and dancing; of rollicking parades and processions; and of mummeries for which the participants dressed in odd and fantastic costumes, and in which the children all took a prominent part.

Even Plato conceded that during these festivals the bounds of sobriety might allowably be overstepped. But with the growth and spread of the celebrations debauchery and even crime were added to what may at first have been merely convivial tipplings that Plato could countenance, and it became necessary to enact numerous repressive measures, from time to time, and finally to suppress the festivals completely.

This Spring is mentioned as a halting place of the Theban soldiers in 395 B.C. when on their way to bar

Lysander in an assault on Haliartus, near whose gate he lost his life. Described as being at the rear of the enemy, it is assumed to have been a short distance north of the city's walls where a row of Springs a few miles apart makes it difficult to give each one its proper ancient designation; indeed, even in Plutarch's time writers differed in naming them.

Apollodorus; III. 4. § 3.

Plutarch; "Lysander."

148

LOPHIS

The river **Lophis** flowed through the district of Haliartus.

There is a tradition that the ground was dry there originally and had no water in it, and that one of the rulers went to Delphi to inquire of the god how they might obtain water in the district; the Pythian priestess enjoined him to slay the first person he should meet on his return. By a lamentable chance that person happened to be his son Lophis through whose body he immediately ran his sword.

Dizzied by the mortal wound, the dying youth staggered around in a circular course, and wherever his freely flowing blood touched the ground water gushed up in the form of a clear, dancing fount that was thereafter called **Lophis**.

Haliartus was midway of the thirty miles between Thebes and Lebadea, and its remains were discovered about a mile from the village of Mazi. The **Lophis** ran along its western side and was sometimes called the **Hoplites**.

Pausanias; IX. 33.

149

ACIDALIA

Venus was called Acidalia from a fountain of the same name at Orchomenus, in Bœotia, which was sacred to her, and in which she and the Graces, her handmaids, were wont to bathe.

Servius thus explained why Virgil called Venus "Æneas' Acidalian mother."

A temple of the Charites, the Graces, is supposed to have stood near the monastery of Skripu, the settlement now near Orchomenus' site, where a tripod pedestal with an inscription to the Charites was found; and a nearby Spring, which the women of the present settlement make use of as a laundry, is said to be the fountain that, as a bathing place of Venus, must have had some renown before the times of Troy.

Virgil; *Æneid*; I. line 720.

150

ORCHOMENUS

The Well from which the people of Orchomenus obtained their water was placed at the head of the list of the place's attractions, although among them was a marvel inferior to nothing in Greece; that was the treasury of Minyas, an ancient safe deposit vault that was forty-one feet in diameter; there is but one of its stones now left but that is more than three feet thick, and 16 by 8 feet in surface.

There was also a tomb containing the bones of Hesiod, the whereabouts of which were unknown until revealed, rather gruesomely, by a crow.

The town possessed, also, a temple of the Graces, to

whom the Boeotians were the first of all Grecians to offer sacrifice.

At this Orchomenus, which was 70 miles away from the town of the same name in Arcadia, they annually offered funeral rites to Actæon; and the people had put up a brass statue of a Specter and fastened it with iron to a stone.

This work of art, and the stone, had a peculiar and creepy history to the effect that once upon a time the Specter itself frequented the neighborhood and devoted its energies to injuring the land, perhaps by scratching up the crops, as the crow scratched up the corpse, and its resting periods to sitting upon that stone.

The townspeople having applied to the oracle at Delphi to know what they could do to stop the depredations of the Specter, were told to bury in the ground whatever remains of Actæon they could find, and to execute a statue of the offending Specter and fasten it on the stone.

This having been done the Specter, not being able to dislodge the statue and occupy his usual seat, presumably went somewhere else and ceased to interfere with the crops of the Orchomenians.

The village of Skripu occupies ground adjacent to the site of the ancient city, which was on the banks of Lake Copais.

Pausanias; IX. 38.

151-154

ARETHUSA. EPICRANE

ÆDIPODIA. PSAMATHE

According to Pliny, the fountains of **Arethusa**, **Epicrane**, **Ædipodia** and **Psamathe** were in Boeotia.

Ædipodia is doubtless the Well of **Ædipus**.

Arethusa and **Psamathe** are mentioned by others,

though not as in Bœotia; but, seemingly, there is no clue to the whereabouts of the fountain of **Epicrane**.

Pliny; IV. 12.

155 MELAS

The source of the river Melas was within a mile of the town of Orchomenus, where two bountiful Springs called **Phenix** and **Elæa**, gushed from the foot of some precipitous rocks; one of them made the Melas which emptied into Lake **Cephissis** and contributed to the production of the fine eels for which the lake was famed; the other formed a stream that spread out and lost itself in the marshes that produced reeds with centers hollow from end to end. Growing, as these reeds did, into all but finished flutes, they became the preferred stock for the making of those instruments, and are considered to have been one of the most important factors in the development of Grecian music.

The name Melas, meaning black, was given to the river because of the dark color of its waters which was supposed to be transmitted to the fleeces of the sheep that drank of them. It was the only river in Greece that was navigable at its source; it is now named Mavropotami, and its twin Springs, gushing out at the base of some steep rocks on the north side of the town's site, still produce a stream that is navigable for hand-propelled craft.

Pausanias; IX. 38.

156 CYRTONES

The small town of Cyrtones was about twenty stadia from Hyettus.

It was built on a high hill and had a little grove that was sacred to the nymphs and that contained a Spring of cold water flowing out from a rock, and nourishing the soil to such richness that all kinds of trees that were planted there grew luxuriantly.

At Hyettus there was a temple of Hercules where such as were sick could obtain healing.

Cyrtones also had a temple and a statue of Apollo, standing, of which no criticism is made; but of the Hercules at Hyettus it was said that it was not artistic and was made of rude stone as in old times.

One who endeavors to place those times that were old twenty centuries ago gets a sense of how rapidly the perspective of the years becomes foreshortened; each time the record of them is revised on the slate of History, the scale must be reduced and the dates set down more close together. Twenty thousand years from now, New York and its art may seem to have been almost coeval with the neighbors of Cyrtones and their stone-work.

It is thought that Cyrtones is represented by the present village of Paula, and that an outgrowth of the Festival of Apollo and Artemis may be seen in a yearly festival that is conducted there in springtime.

Hyettus is placed where the village of Struviki is planted, west of Lake Copais.

Pausanias; IX. 24.

157

THE FOUNTAIN OF DONACON

"Near the village of Donacon, in the country of the Thespians, in Bœotia, there was a clear Spring, like silver in appearance, whose unsullied waters neither shepherds,

nor the goats feeding on the mountains, nor any other cattle had touched; which neither wild bird nor wild beast had disturbed, nor bough from a falling tree.

"There was grass around it which the neighboring water nourished, and a wood that suffered the stream to become warm with no rays of the sun.

"To this gem-like mirror there came one day the youth Narcissus, warm and fatigued with the labor of hunting."

Charmed with the beauties of the spot and the Spring, he stood admiringly beside it, all unconscious of the danger for him alone that lurked in its glassy surface and silvery bowl, for Narcissus having despised the love of the nymph Echo, who had become enamored of him, Nemesis, the Goddess of Retribution, decreed that he should never be loved by the one he loved himself.

Therefore "as he stooped to quench his thirst, a new thirst grew upon him; when he raised his head, after drinking, he was attracted by the reflection of his own form seen in the water, and he fell in love with a thing that has no substance.

"He gave vain kisses to the deceitful Spring, and he clutched at his own shadow.

"Extending his arms to the surrounding woods, he cried; 'Did ever anyone thus pine away as do I?' And Echo answered 'I,' and continued to respond, 'Alas,' and 'Ah me,' in her appropriate way, at each pause he made at these words in his lamentations.

"When he disturbed the water of the Spring with his tears and the form disappeared in the moving of the stream, he cried, 'Farewell,' and Echo too cried out 'Farewell.' When he struck his arms with his hands in his despair, Echo returned the like sound of a blow.

"Then he laid his head upon the grass at the brink of the Spring, and when night closed about him he was seen

no more—instead of his body his friends found a yellow flower with white leaves encompassing it in the middle.”

That Narcissus should have been unconscious of the fate in store for him seems to be rather remarkable, for it was known to others through the prediction of the sooth-sayer Teiresias. And it is equally remarkable that Teiresias himself died after drinking the water of another Spring—that of **Tilphusa**.

Pausanias, a stickler for botanical accuracy, regards the flower change as a pure fiction, merely because Pamphos says that Proserpine when carried away, long before the time of Narcissus, gathered that flower in the fields of Enna, or Henna. As Enna, which itself means “Agreeable fountain,” was where Ceres, the mother of Proserpine, resided, and was lauded even by Cicero, for its Springs of overflowing water, Pausanias might have reconciled the flower fact to so pleasing a story by two very simple suppositions.

Leake places the site of Donacon near a hamlet called Tatezá, at a spot where there is a copious fountain surrounded by a modern enclosure of which the materials are ancient squared blocks.

There are many remains of former habitations in the cornfields above the fountain, which, it may be assumed in the present light of investigation, is the same that caused the undoing of Narcissus.

The name of Narcissus’ mother was Lily, Liriope.

Ovid. *Meta.* III. Fable 7.

158

THESPIÆ

The waters of the Spring of **Thespiæ** were believed to have amatorian tendencies.

Eros was the first deity worshiped in the town; and fifty-two of Hercules' sons were born there on the same day.

Phryne, was born there also, the frail caper gatherer whose form inspired the most famous works of Apelles and Praxiteles, and swayed juries more effectively than the eloquence of her lawyers; and who became wealthy enough to rebuild the walls of Thebes after Alexander had destroyed them.

Thespiæ lay at the foot of Mt. Helicon, eight miles from Hesiod's town of Ascra. In its early days it was terrorized by a dragon that every year devoured a youth who was selected by lot for the monster's meal, until one of its victims, Cleostratus, made the meal he furnished bring about the dragon's death, by wearing a cunningly made breastplate that was covered with concealed hooks that tore the beast to pieces internally in his violent writhings to eject what the curved points prevented his dislodging.

The remains of Thespiæ are found around a deserted village called Lefka, and the stream from the ancient Spring is now known as the Kanavari River.

Athenæus; II. 15. XIII. 60.

159

LIBETHRIAS AND PETRA

Libethrias and **Petra** were two fountains of Mt. Libethrium 40 stadia from Coronea.

Springs have been poetically and appropriately called the Breasts of Nature, from which men draw sustenance, as in their younger years they fed at the fountains of their human foster mothers. And perhaps if the phrase could be followed far enough back the mountain Libe-

thrium might be found to be one of the original artists who pictured the pretty thought in its formation of these twin fountains.

The rocks and the mountains are the most popular artists of inanimate nature, for the works of the stars with their fondness for sketchy and Cubist constellation forms, appeal to few besides the astronomers and their imaginative disciples; and the clouds, the greatest and the most prolific masters of them all, nervously destroying their artistic creations the moment they make them, and permitting but a fleeting view of the wealth of color and infinity of form in their painting and sculpture, have a very inadequate number of admirers.

The statue of Niobe by Mt. Sipylus was little more famous than the work of Mt. Libethrium which, besides having man-made statues of the Muses, produced these two fountains, one called **Libethrias**, and the other **Petra**, that not only resembled the breasts of woman but actually poured forth streams that had the appearance of milk.

These milky streams were but a couple of miles distant from a place closely connected with two famous animals of antiquity; a place where there was one of the many holes through which Hercules dragged up Cerberus, the watchdog of Hades; and a place where was the spot from which the ram with the golden fleece set out for Colchis at the eastern end of the Black Sea on his long-distance flight through the air with two little passengers, the children of Queen Nephele and Sisyphus' brother Athamas who afterwards forsook Nephele for Cadmus' daughter Ino. To save her children from the stepmother's persecutions, Nephele set them on the soaring ram that let one of his charges, the little girl Helle, slip off into the water of the Hellespont whose first syllables commemor-

rated the fall as the Dardanelles' last does, in a measure, today.

This ram, whose name and pedigree are stated in connection with the Spring of **Glauce**, could talk, and was of so kindly and generous a disposition that on arriving at the journey's destination, Colchis, he took off his golden fleece and presented it to Phrixus, Helle's brother, as a token of friendship and as a memento of their aerial trip; and, having finished his earthly mission, he leaped to the stars where as a constellation he still shines as brightly as when he wore his gleaming wool.

The Golden Fleece was hung in a grove under the guardianship of an insomniac dragon, and it was the coveted wealth that led to the expedition of Jason and the other Argonauts, though the worth of gold that it may have represented, and that they after many adventures secured in the fleece, was offset time and again by the trail of misery subsequently traced by Medea who was brought back with the fleece.

Libethrium is believed to be that mountain in the Heliconian range now called Mt. Zagara, and its ancient name was perhaps applied to it by Thracians from Libethra, a town on Mt. Olympus in Macedonia, or in memory of the Thracian Mt. Libethras.

Thrace also had a town named Petra; and Thessaly had one called Coroneia.

Pausanias; IX. 34.

160

AGANIPPE

On the left of the Mt. Helicon road from Ascrea to the Grove of the Muses was the fountain of **Aganippe** which

took its name from the daughter of Temessus, a river that flowed around Helicon.

Farther along, and just before reaching the Grove, there was an image of the Muses' nurse, Eupheme, carved in stone; and next to that a statue of Linus famed for his musical skill, and, like poor Marsyas, killed by Apollo on account of it. Then followed statues of the Muses, and of poets, and of noted musicians, Thamyris, Arion, Sacadas, Hesiod, and Orpheus the son of the Muse Calliope. Festivals were held in the Grove, and the games of the Muses were celebrated there; and around it there were the residences of many people.

The statues were taken to Constantinople where they remained until 404 A.D. when they were destroyed by fire.

The mountain range of Helicon was in the southwestern part of Bœotia, and was in effect a continuation of the Parnassus range. The greatest of its heights was slightly under 5000 feet although the ancients considered it the equal of Parnassus which was 3000 feet higher.

Of all the mountains in Greece, Helicon was the most fertile and the best shaded, and its eastern slopes abounded in Springs which gave the appellation of "Many fountained Helicon."

At the base of this eastern side stood the village of Ascra, the birthplace, about the VIIIth century, B.C., of Hesiod the founder of the Pierian school of Poetry and, next to Homer, the earliest of the Greek poets whose works have been preserved.

The Spring is sometimes called the **Hyantian Aganippe**, because the Hyantes were the original inhabitants of Bœotia; and from the fountain itself the Muses were called the Aganippides. In fact **Aganippe** has every credential to prove it the "Pierian Spring" and the one to which Pope's directions for taking the waters may

be applied, although centuries ago **Castalia** came to be accepted as the fountain of the Muses and the inspirational Spring of Poesy in place of **Aganippe**, the original and real Spring of the Muses that existed even long before its younger sister Spring of **Hippocrene** on Mt. Helicon was produced by the pawing protest of Pegasus.

Castalia's great but fallacious fame appears to have been built up on a foundation of errors laid by distant Italian poets, who possibly mistook **Cassotis** for **Castalia**. The latter was outside of the temple grounds and was used to sprinkle, and even as a bath to purify, the pilgrims before they entered the sacred enclosure; while **Cassotis** adjoined the temple into which its waters ran to disappear in the original goatherd's cleft of inspiring vapors. Further, without any ancient warrant, the inspirational properties were transferred from the cleft to the water whose effects were assumed to be seen in the poetical form of the oracular announcements, when in fact the announcements were the work of poets employed by the temple to express the substance of the Pythia's trance utterances made in the old-time jargon of the goatherd.

None of the fountain heads of authority about Grecian mythology has a word that warrants according to **Castalia** its unmerited reputation; and there is no ancient evidence that that fountain ever inspired anyone; or even that its somewhat distant neighbor-Spring **Cassotis** gave poetical inspiration.

None of the oldest writers mentions meeting with a Muse on Mt. Parnassus; and indeed it was not an attractive mountain for ladies of Muse-like temperament.

It was, of all places, the least likely one to attract a Muse; its gloomy caverns; and its long-drawn-out dragon and other wild beasts; and the noises of the crazy and

crapulous crowds that celebrated the wild revels of Bacchus on that mountain, were more than enough to keep the mild Muses far away from its dangers and disorders.

Helicon was their birthplace and its Spring of **Aganippe** was their own cherished fountain, there they were reared; there they frolicked in infancy tenderly cared for by their loved and loving nurse, Eupheme, whose statue occupied a prominent place before their grove on Helicon, and whose son, the archer Crotus, at the earnest request of the Muses, was made even more prominent by Zeus who placed him in the sky where everyone may view him as the constellation Sagittarius.

Even if, on prying into the fairly irreproachable past of the Muses, one is inclined to fancy that Bœotia was not the home of their earliest days, and is tempted by the number of places in ancient Thrace whose names are the same as those of Bœotian places which are connected with the Muses, to think that they came from the north, one will readily find the name Helicon there, but will search in vain for Parnassus.

The facts, evident to everyone, clearly show that Parnassus' atmosphere was not productive of poetry; and that Helicon, in its home of Bœotia, was conducive to poetry of the highest order, and was the native heath of Orthometry.

If Parnassus produced any poets their lights are hidden in measures that are no better known than the whereabouts of the one that was employed in harvesting the crop of pickled peppers that was used for twisting the tongues of bewildered youth of a generation now nearing the century mark; so far, there is nothing to indicate that Parnassus and its district of Phocis ever produced any notable poets—while Helicon and its district did so prolifically.

One glance around Mt. Helicon shows the atmosphere fairly dancing in heated waves of the Divine Afflatus that rise from all about its immediate neighborhood—from the homes of such immortal singers as;—Corinna of Tanagra; and Myrtis, another famous poetess of Bœotia—for the air inspired the ladies as well; and the children too, as Pindar composed in his cradle;—and Hesiod of Ascra, founder of the Pierian school, and born at the base of Helicon itself; and Pindar the Lyric Laureate of Greece who sang in his cradle 522 years before the Christian era.

Aganippe has been sadly defrauded, and it is time she came into her own and be accorded recognition as the Inspiring Fount of the Muses and their songful subjects, the poets.

Pyrgaki has been identified as Ascra; and **Aganippe** is seen in the fountain that issues from the left bank of a torrent between Pyrgaki and the Grove of the Muses which latter has been located by the church and convent of St. Nicholas, at the foot of Mt. Marandali the eastern summit of Helicon, through remains found there of the stones of habitations, and an inscription relating to the games of the Muses.

Pausanias; IX. 29.

Strabo; IX. 3. § 5.

161

THE FOUNTAIN OF HIPPOCRENE

The fountain of **Hippocrene** was between two and three miles above the Grove of the Muses. A brook, the Olmeius, that ran from it joined the Permessus, a brook from the fountain of **Aganippe**, and together they flowed past the east side of Haliartus into Lake Copais as one stream, now the Kafalari.

This fountain, so called from the Greek "Hippos," a horse, and "Krene," a fountain, was said to have been produced by a stroke from the hoof of the winged horse Pegasus, for the reason related below.

It is also called the Gorgon Fountain because Pegasus sprang from the blood of the Gorgon Medusa.

To see this wondrous prodigy, Minerva made a special trip to Mt. Helicon.

The Muses, assuring her that the Spring had been produced in the manner reported, gladly conducted her to it, and she stood for a long time admiring the waters surrounded by groves of ancient wood, and caves, and grass studded with flowers innumerable.

Then the goddess seated herself under the pleasant shade of the grove, and the Muses told her the particulars.

The nine daughters of Pierus of Macedonia challenged them to a test of skill in singing to the accompaniment of the lyre. The nymphs of the rivers were chosen as umpires and they sat around on seats made of the natural rock.

The challengers lost not only the contest but their tempers as well, and proceeding from abuse to menacing gestures, they were changed into chattering magpies.

During the contest everything was motionless to hear the songs, save Helicon which rose higher and higher in its delight until Pegasus, to put a stop to this, gave a kick with one of his hoofs from the print of which arose this fountain.

The wonderful birth of the Spring was beautifully portrayed on the handsomest conduit at Corinth which was adorned with a figure of Pegasus, so arranged that the water gushed from under the hoof exactly as it did in that thrilling instant when Helicon's intense excitement was rebuked by Bellerophon's flying horse.

Whether or not the ambitious forecast of Pierus, King of Thessaly, in naming his nine daughters as Muses, bred in them an overweening ambition and a magnified estimate of their abilities which led to their melancholy fate, it seems probable that Pierus' course gave rise to a question that the most learned of the ancients later on were unable to settle with unanimity, that is whether there were originally nine Muses or only three.

In addition to giving his own name to the mountain in Macedonia, some said that he ordered that nine Muses should be worshiped instead of three, while others held that there were nine Muses and that he only called his daughters after them.

At any rate, the Springs of **Aganippe** and **Hippocrene** were considered sacred to them and one may well connect, preferably the former, with Pope's adjuration to;—

“Drink deep or taste not the Pierian Spring”

on the ground that;—

“A little learning is a dangerous thing.”

At this visit that Minerva made to the Spring she, seemingly, became infatuated with its beauties, so that she loved to return to it, and enjoyed bathing in its pleasant waters; and it was owing to one of her return visits that this Spring, which was supposed to be the making of poets, led to the making of a prophet, the unfortunate Seer Teiresias.

His mother, the nymph Chariclo, was one of the special favorites of Minerva, and “once on a time as they twain were bathing in fair flowing Heliconian Hippocrene, and

noontide calm was holding the mountain, and much stillness was pervading the spot, Teiresias, alone with his dogs, was roaming; and, thirsting unspeakably, he came to a stream of the fountain and beheld what was not lawful for him to see. Then wroth Athena addressed him and said; 'Thou shalt never more bear hence thine eyesight on an evil journey.' And night fell upon the eyes of the youth.

"But the nymph shrieked out; 'What, awful Goddess, hast thou done to my Son? Are ye Goddesses Friends such as this? O accursed child, thou sawest the bosom and limbs of Athena; but never again wilt thou behold the sun; ah, wretched me.' And clasping her dear son round with both arms, the Mother, deeply weeping, set up the fate of plaintive nightingales."

Greatly grieved by the transports of the sorrowing mother, the goddess explained to her the decree of Cronus, —That whoso shall have beheld any of the Immortals, when the Divinity himself shall not choose, this same should behold with a heavy penalty.

And then she promised to make Teiresias a prophet to be sung of by posterity, and, as a partial offset to the loss of his sight, she added to his hearing the faculty of understanding the speech of the birds, and to his existence she added many years, giving him a far distant end of his life.

At the place now called Makariotissa there is a fine Spring of water known as **Kryopegadi**, the **Cold Spring**, which is said to be none other than the **Hippocrene** made by Pegasus on Mt. Helicon; for he produced another fountain, with his hoof, in Trœzen.

Ovid. *Meta.* V. Fable 2.

Callimachus; *Bath of Pallas.*

Pausanias; IX. 31.

162

OTHER SPRINGS OF MT. HELICON

The mountain of the Muses was called Fountful Helicon because of its many Springs, but **Aganippe** and **Hippocrene** absorbed so much of the world's attention that the others were unnoted, unnamed and unsung.

Many of its nameless fountains no doubt rose in caves and were similar to other cavern Springs in the range of mountains of which Helicon formed a part; caves that are described as being, not gloomy recesses among the rocks of the mountain, but, a series of grottoes through which one could ramble without the aid of torches; cool spacious chambers with a subdued light of their own.

They offered pleasant retreats to which the Muses might retire from the heat and glare of summer middays, and, in the dim but still sufficient light, criticize with frankness the efforts of each other's protégées among the poets.

In the cool quietude of these petrical parlors, ceiled and adorned with glistening stalactites, the reposeful melody of the many-toned murmurs of the fountain streams floated softly and faintly to the ear in notes that set the key for novel songs, and gave suggestions for new rhythms and untried melodies in meter.

Often those notes from the Springs in the Heliconian caves, conveyed by the caressing touch with which some not impartial Muse would gently brush the ear of her favorite poet in a dream, may have waked in his soul the harmonies that made his song and fame immortal.

PHOCIS

163

PHOCIS

A succession of contracting centers narrowed to a point in the little province of Phocis, the sides of which, if it were square, would each be only 28 miles long.

It was a focal point to which the eyes of the world were for centuries directed to see the shadows of coming events mirrored for the benefit of inquisitive mankind.

In Phocis, the bulk of its mountain range of Parnassus with three snow-capped peaks, one of them over eight thousand feet in height, left room for only twenty-two towns.

The highest peak of Parnassus was the scene of the orgies in the worship of Dionysus, while all the rest of the mountain was sacred to Apollo and the Muses.

The immortal town of Phocis, Delphi (now called Castri), contained the renowned oracle and temple of Apollo; it lay on the upper slope of the valley of the Pleistus River, and on the south side of Parnassus, two spurs of which semicircled it east and west, while the Corinthian Gulf flowed eight miles south of it. Greece was the center of the world and Phocis was the center of Greece. And Delphi was the center of Phocis, as had been accurately established by the very simple method of loosing two doves at opposite ends of the country and noting that they came together on Mt. Parnassus at Delphi.

Then came the center of Delphi which was marked by a white stone, none other than the stone that Rhea gave to her husband Cronus, instead of Zeus. It was oiled and polished every day, and he who is able to imagine anyone being near the North Pole without having an uncanny impulse to step on the tip of it may believe that it was not often necessary to renew the Delphic monument.

Phocis owes its fame to the oracle and the temple; and the stone lay by the temple; to that, everyone gravitated naturally all the way from the edges of the earth; the pious, the generous, the wise, the healthy, the brave, the honest; all these and their opposites were drawn to the temple by many motives; some to consult the oracle, and fill the temple with votive offerings, and its treasury with wealth—and others, to abstract those presents.

The temple was plundered from the beginning; robbers went to it singly, and by battalions. At times whole armies pillaged it, or tried to; and at others, petty thieves, from emperors to common sneaks, made away with whatever they could carry—even the birds were said to peck off pieces of gold from the offerings.

Among the Greeks themselves, the Phocians committed the greatest depredations; but the Spartans rivaled them, and the Phlegyasians and the Medonians were not far behind. Some of the individual thieves were;—Hercules; Pyrrhus, son of Achilles; the son of King Crius of Eubœa; Phalæcus; Philomelus; and an unknown man who was captured, and eaten, by a wolf that was reproduced in a statue which was added to the temple's collection.

Of foreigners, the army of Xerxes attacked it in 480 B.C.; and afterwards Brennus' freebooters from Asia Minor who, though 40,000 strong, were apparently repulsed.

Nero carried off 500 statues; and Sulla, and the

Emperors Constantine and Gaius took whatever they fancied.

So numerous were the thefts from the temple that Theopompus wrote a book enumerating the treasures of which the shrine was plundered.

The oracle was the oldest in the world; Earth, the first of all the divinities, established it, and Poseidon became a partner, with Daphnis, a mountain nymph, as priestess. Earth retired in favor of Themis (Justice) who passed her interest to Apollo; and he secured sole control by giving Poseidon the oracle of Calauria in exchange; and it continued under Apollo's auspices until it was closed.

If Apollo's title was quite regular, no one has yet explained why he had to kill the dragon, Pytho, that Earth had provided for the oracle's protection, and then purge himself of murder; but, after that dragon, the priestess was designated Pythia, and the town was once called Pytho.

There was no question too momentous, none too paltry for the oracle to answer—from how a king could conquer a country, or save his own, to how a fisher could increase his catch. The oracle acted at need in any capacity; as prophet, advisor, physician; and it was practically a Court of last Appeal, with none of the tedious forms and delays of the Mundane Law, but with all the latter's power over life. If it directed the sacrifice of a beast or of a human being, there was no evading the order, although many of its doomings were apparently unjust and cruel; for, to cure a pestilence, it might order the sacrifice of a goat, or it might require the death of the handsomest maiden and lad in the town—sometimes as an annual affair. To obtain water in a time of scarcity, one man was told to go out and kill the first person he met. (See No. 148.)

If it levied a fine, payment was made without any ado.

And yet, with such extensive power, and at a time when the golden key was in general use to obtain ends questionably, it was said that there was only one known instance of the oracle's having pronounced at the instigation of an outsider. That one outsider was Cleomenes, a ruler of the Lacedæmonians, and he bribed the oracle to say in reply to his subjects' queries whatever he desired.

He ended his own life horribly in a fit of madness.

Nero, before 68 A.D., being displeased with one of the oracles, sacrificed an ass to the god, and, having thus shown his estimate of the prophecy, ordered the temple to be closed; but events of the future were still revealed as late as 360 A.D., in the time of the Emperor Julian.

It was probably closed definitively soon after 379 A.D., which year marked the beginning of the reign of Theodosius who abolished all religious places and practices of paganism; though he himself continued to pry into the future through his own prophet the Egyptian anchorite John of Lycopolis, a Christian seer who, among other correct revelations, predicted the year in which the Emperor's career would come to an end.

164

CASTALIA

The sacred, classic and famous fountain of **Castalia** was on the right of the road leading from the gymnasium to the temple of Apollo within the sacred precincts in the upper part of the town of Delphi.

This fountain rose in the angle where the spreading bases of two peaks of Mt. Parnassus came together, and, though obviously fed by the perpetual snows of the

mountain tops above it, its water was said to come from the subterranean Styx, and to have a connection with the Cephissus, as offerings thrown in the stream of the latter had been found in Castalia's brook.

Its water was sweet to the taste, and, according to Roman writers, a draught of it caused poetic inspiration; even Byron's party "drank deep" of **Castalia** (unmindful that that direction was given by Pope for taking the water of the Pierian Spring of Mt. Helicon), instead of snuffing the vapor in the temple as was done by the priestesses.

Castalia furnished the holy water of the Delphic temple, and all who consulted the oracle were wont to sprinkle their hair with it, while those seeking purification for murder bathed their whole bodies.

Though the oracle was coeval with the first era of creation, when it could have been in use only for the information and guidance of the early divinities, and though it was probably put at the disposal of men as soon as they could pay the price, its first recorded predictions related to the Trojan war and its cause, and were perhaps made in the generation preceding that event.

Its introduction for the use of men was made through the humble medium of an observing goatherd who, while pasturing flocks on the slopes of Parnassus, noticed that his charges were thrown into convulsions whenever they approached a certain deep cleft in the mountain. On investigation he found that there arose from the fissure a peculiar vapor which caused a temporary bewilderment during which his utterances became unintelligible.

It was a short and natural step from that discovery to utilizing the place for oracular purposes by placing over the cleft a temple, which was constructed of tree branches to resemble a hut. A tripod or three-legged stool that

was covered with the skin of the Python killed by Apollo, was then set at the edge of the goatherd's cleft, and the Pythia, a young woman, prepared for her part by ablution in the water of the Castalian fount, sat down and inhaling the hallowed vapor discoursed under its influence. Afterwards her utterances were translated by the attending priests and made public in poetical form. The priestess after bathing in the water of **Castalia** crowned herself with laurel and masticated some of its leaves before uttering the oracular responses.

The hut temple was destroyed by Deucalion's deluge in 1503 B.C., and was replaced with a structure made of wax and the wings of bees. This must have presented a very handsome appearance before it acquired a coating of dust and felt its first summer's sun, and it was quite logically sent as a present to the Hyperboreans whose climate was better adapted for meltable building material.

A third temple, of brass, was destroyed by a landslide. The fourth was built of stone, by Trophonius and Agamedes, and became famous as early as the VIIIth century before Christ; it was destroyed by fire 548 B.C. and was rebuilt by the Amphictyones at a cost of nearly \$600,000. This, the fifth temple, seems to have endured to the end.

From the goatherd's cleft covered with a hut, the sacred precincts had expanded, in the time of the fifth temple, to an enclosure of such extent that several entrances were required to accommodate the visitors, and they contained a number of buildings that housed a collection of a quantity, quality and value that made the cost of the temple commensurate. In its vestibule the Seven Wise Men of Greece, Bias, Chilo, Cleobulus, Pittacus, Solon, Thales and Myson, had placed short precepts

useful to the conduct of human affairs, such as, "Know Thyself," and "Nothing immoderately."

The collection included paintings, carvings and statuary, relics and treasure.

The paintings portrayed the drama of Greece from the rising of the curtain, and made everyone intimately familiar with the actors and their features.

The statuary was by artists of such renown that to-day even fragments, broken pieces of their works, are treasures for modern museums, and standards whose approximate perfection living artists still emulate without excelling. The temple in the time of Pliny had three thousand statues and contained one of Apollo made in pure gold; and Athenæus says there was one of Phryne, by Praxiteles, also of solid gold.

Crates called it "a votive offering of the profligacy of Greece."

The relics ranged from the sacred stone that Cronus swallowed, to the iron chair that the poet Pindar sat in when he visited the temple, a piece of furniture that to-day would take precedence of Shakespeare's seat in Avon.

The arms that heroes bore and the armor that they wore were displayed to mark their gratitude to the gods for victory, and to kindle or keep alive the fighting fire of their successors.

And to the artistic and historic value of many of the objects was added the intrinsic merit of the pure metal of which they were made.

The name of the fountain of **Castalia** is stated variously to have been derived; from a daughter of Achelous; from a male native, Castalius; and from Castalia, a nymph of Parnassus.

The names of several of the features in the neighbor-

hood of **Castalia** are usually connected with Apollo and his intimate associates; thus, the name Delphi came from Delphos the son of Apollo and Celæno; and the Pythian cave was called after Delphos' son, Pythis; while the nymph Corycia, a companion of Apollo, gave her name to the Corycian cavern.

Castalia, which still continues with undiminished flow, is now called **Ai Iánni**, from a small chapel of St. John standing above one corner of its basin; and the same name is given to the whole course of the rivulet down to the Pleistus. It lies between 200 and 300 yards to the east of the upper extremity of the present village of Castri, or Kustri, which occupies a portion of the site of the ancient town of Delphi, and is on the right hand in entering a narrow fissure which separates the two renowned Parnassian summits. This fissure is called Bear Ravine and forms the bed of a torrent originating in the upper region of Parnassus.

Castalia itself is a copious pool of very cool and pure water at the foot of a perpendicular excavation overhung with ivy, saxifrage and rock plants, around which grow some larger shrubs. In front there is a large fig tree, and near the road a spreading plane, which is said to be the only one in Castri, and is fabled to have been planted by Agamemnon.

Ancient commendation of the fountain's water is confirmed by the natives who consider it as lighter, more agreeable, and more wholesome than the water of **Cassotis**. The pool is not only kept constantly full by subterranean supplies, but affords also a small stream flowing out of the basin into the bed of the Arkud hórema. The natural pool of the **Castalian** Spring was enlarged, deepened, and made more commodius in ancient times, by an excavation in the rock, both vertically and hori-

zontally; and the steps to it seem to show that the subterranean supply was not always equal; in summer perhaps not reaching above the lowest steps, but filling the basin in winter, when an outlet channel at the back prevented the water from rising above the upper step. This channel, however, no longer serves its original purpose, the Kastrites, who use the basin for washing clothes, having cut an opening from the upper steps, so that the depth of water in the basin can never be so great as it was anciently.

The present chapel of St. John may perhaps occupy the place of the heroum of Autinous which is described by Herodotus as having been at the foot of Mt. Hyampeia near the fountain of **Castalia**.

The poet Byron who visited Greece in 1809 wrote; "A little above the village of Castri is a cave supposed to be the Pythian, of immense depth; the upper part of it is paved and is now used as a cow-house.

"On the other side of Castri stands a monastery, some way above which is a cleft in the rock with a range of caverns difficult of ascent and apparently leading to the interior of the mountain, probably to the Corycian cavern. From this part descend the fountain and the dews of **Castalia**."

One of the poet's companions wrote; "We were sprinkled with the spray of the immortal rill; we drank deep of the Spring but without feeling sensible of any extraordinary effect." Later on, Byron wrote; "At Castri we drank of half a dozen streamlets, some not of the purest, before we decided to our own satisfaction which was the true **Castalian**, and even that had a villainous tang, probably from the snow, though it did not throw us into an epic fever like poor Dr. Chandler."

Before this, however, and on the spot, Byron himself,

if not feverish was at least more fervid, for he wrote some stanzas of "Childe Harold" at the Spring, and, seeing a flight of twelve eagles, was inclined to regard it as an omen propitious to his future career.

There was a laurel tree near the Spring whose leaves supplied the ordinary decorations for the temple altar, but when large quantities were required they were procured from the vale of Tempe, and Plutarch, in his "Dialogue on Music," gives a pleasant picture of the youth to whom this duty fell, wending his way always attended by a player on the flute.

The modern method by which a languishing maid, having plucked a leaf, secretly reads the mind of an uncertain youth, as the leaf grows dull or bright when immersed in a Spring, is similar to a mode of divination practiced by the ancients, an instance of which is mentioned in the history of the Roman Emperor Hadrian who went to consult the fountain of **Castalia**, at Daphne and, plucking a leaf from its laurel tree, dipped it into the sacred Spring.

In Shakespeare's time the laurel leaves gave equally momentous messages, as is indicated in "Richard II.": where the Welsh Captain says to the Earl of Salisbury;—"t is thought the King is dead, we will not stay; the bay trees in our country all are withered."

Hence, as the home of the most ancient of the Sibyls, who lived before the time of the Trojan war, was by the **Castalian** Spring, and as her name was Daphne, and as one Greek word means both Daphne and laurel, it might seem as though the first of the fateful and much prized leaves of the Sibyls were those that were plucked from the laurel by the fountain of **Castalia**.

Moore writes of this Spring in his poem, "From the High Priest of Apollo";—

“There is a cave beneath the steep,
Where living rills of crystal weep
O'er herbage of the loveliest hue
That ever spring begemmed with dew;
There oft the greensward's glossy tint
Is brightened by the recent print
Of many a Faun and Naiad's feet—
Scarce touching earth, their step so fleet—
That there, by moonlight's ray had trod,
In light dance, o'er the verdant sod.”

Castalia is supposed by some authorities to be the fountain that Homer calls **Delphusa** in his Hymn to Apollo.

It might appear indelicate to reflect here upon the reputation of **Castalia**; but occasion is found, when describing **Aganippe** and pleading that justice be done her, to add a few words about the prevalent fallacy that **Castalia** was the inspiring fountain of the Muses.

Pausanias; X. 8.

165

CASSOTIS

The fountain of **Cassotis** was a little north of the temple of Apollo and to the east of the stone that Cronus swallowed in place of Zeus. In the time of Pausanias, who is the only writer who uses the name Cassotis, the Spring was walled in; but its waters ran under the wall and through a rocky channel into the vapor-exuding chasm over which the Pythia sat when in her trances, which is perhaps why her inspiration came to be attributed to the water instead of as originally to the chasm vapor.

At present Delphi is devoid of all volcanic vapors.

The Spring received its name from one of the nymphs of Parnassus.

Higher up on the hillside, north of the Spring, there was an art gallery containing paintings. That gallery was called The Lounge because in old times the people of Delphi assembled there to discuss both serious and trifling subjects. Lounges it seems, according to Homer, were favorite places for the gathering of gossipy Grecians; in the rural districts, smithies were made use of for the same purpose, and, in both, the frequenters were wont to refresh themselves with naps in the intervals of their discussions and story telling.

Cassotis was for a time identified with the Spring of **Kerna** or **Krene**; but later, with the Spring near the church of St. Nicolaus where there are some remains of an old wall; while the water that springs out of the ground lower down, at what is called Hellenico, is supposed to be from the stream that was formerly conducted to the Pythia's chasm, and which, being dammed up by débris from the temple, has found a different exit for itself. Owing to this change in the position of **Cassotis**, **Kerna** is now supposed to be the fountain anciently called **Delphusa**, although some authorities consider that Delphusa was the name by which Homer knew **Castalia** and celebrated it in his Hymn to Apollo.

Pausanias; X. 24.

THE CORYCIAN CAVE

There were a number of bubbling Springs in the Corycian cavern, the most remarkable of all caves known

to the ancients, and of all of them the best worth a visit.

It was a cave on Mt. Parnassus and there was an easy access to it at a point marked by a brass statue sixty stadia from Delphi, on the road that ran from that town to Parnassus. It was 200 feet long and 40 feet high; and was connected with a side cavern about half as large.

One of the ancient approaches to it was by a continuous winding flight of a thousand or more steps cut out of the rock of the mountain side.

It was called after the nymph Corycia, of whom Apollo was once enamored, and is not to be confounded with the near-by Pythian Cave which was in very early days the lair of the long and awful dragon that guarded the first, the original Oracle.

The Cavern was sacred to Pan and to the troop of nymphs attending the one whose name it bore.

Above it rose the peak of Parnassus that pierced the clouds, the one on which the Thyiades indulged in their mad revels in honor of Dionysus.

The cave is now called Sarant Aulai, or Forty Courts.

Pausanias; X. 32.

167

THE CROW'S SPRING

The story of the **Crow's Spring** is connected with the most colossal artistic conception ever formed in the human mind—the Grecian concept of displaying to all the world in imperishable pictures, on limitless space with strokes that range to billions of miles in length, the heroes and the legends of Greece, by drawing their portraits and catchwords on the heavens themselves; using

the everlasting stars as a medium and linking them together with lines to form scintillating figures in dazzling colors; figures of such mighty magnitude that no mind can realize the vast distances between the starry points with which the drawings are made.

Every nation in history has cherished these marvelous portraits and paid deference to the immensity of their conception; no attempt was made by the iconoclasts of the Middle Ages, nor have the moderns with their mania for improvement ever sought to rob the pictures of their captions, or to associate them with stories foreign to those that they were drawn to illustrate.

Some of the pictures, as in the illustrations for the story of Andromeda (see No. 349) cover nearly all of the characters in the legend they portray. So do the pictures that tell the story of the **Crow's Spring**; which tale is to the effect that once, when Apollo had sent the bird to a Spring for sacrificial water, the crow seeing on a tree by the fountain, a fig that was almost on the point of being perfectly ripe, perched upon a limb beside the tempting fruit and patiently awaited the epicurean stage of maturity.

Then, having enjoyed the fig in its full perfection, the crow filled the golden cup Apollo had given it, and, snatching a stray snake in one of its claws, flew back with the truthless excuse that the innocent snake had opposed approach to the Spring and so delayed the crow's return.

The god of oracles, angry that anyone should expect to be able to deceive him, at once seized the prevaricating bird, cumbered as he was with the cup and the snake, and flung the trio into the distant sky, saying, as he did so, that never again should that crow sip a cooling drink from any Spring till figs grew ripe before the fruit was green.

This immutable picture may always be seen in the April sky just above the southeastern horizon, the crow with one foot on the snake, and the golden cup shining as brightly as when it left the hand of Hephæstus who formed it.

The picture continues in sight during May and June, and then disappears in the southwest; the crow throughout his passage keeping close to the horizon as if in search of Springs and figs to break his long-continued fast.

The crow, which was originally a white bird, was changed to black on another occasion because he brought Apollo the irritating news that one of his favorites, Coronis, had married Ischys.

As the legend of this constellation, called Corvus, though replete with astronomical detail, does not mention the site of the Spring, it can only be assumed that it lay in the neighborhood of Apollo's principal shrine and somewhere near Delphi in Phocis.

Ovid. *Fasti*; II. line 243.

168

CIRRHA

From the effects of the Salt Spring near Cirrha, the port of Delphi, it has been suggested that Solon made use of its waters in his double stratagem by which the town was captured when besieged by the Amphictyones in 595 B.C.

The Oracle having declared that Cirrha would not be taken until the sea broke into the Grove of Apollo, which was far from the shore, the first step in Solon's stratagem was to bring the grove to the sea by consecrating all of the intervening land.

Having thus satisfied the Oracle's conditions, Solon then made a new channel for the Castalia fed river Pleistus that watered the town, and saturated it with some substance of a relaxing nature. When he turned the river back into its natural bed and the thirsty people in the town had drunk their fill to make up for recent privations, they were all seized with an incessant diarrhoea that reduced them to such a state of weakness that they were unable to continue any defense, and were obliged to surrender.

As the water of the Salt Spring had the same effect that the treated river water had, it has been suggested that Solon made use of the Spring in doctoring the river, although, according to one author, hellebore was the substance used by the celebrated law-giver.

There is still a salty Spring near Cirrha and its water has been proved to have the same effect as that produced by hellebore.

Pausanias; X. 37.

169

HYAMPOLIS WELL

Hyampolis was on the highroad to Opus. Its people had only one well to supply water for drinking and washing and the needs of their live stock; but it evidently produced a plentiful and a wholesome beverage, as even their cattle were free from disease and were more fat than neighboring herds; their animals were sacred to Artemis.

Hyampolis was a very old town, having been founded by the Hyantes, whom Cadmus drove out of Bœotia. They were a courageous people given to employing unusual devices against their enemies; they were fertile in

expedients and successfully opposed infantry to cavalry by setting earthenware pots in the ground, and covering them deceptively, so that when the charge was made the legs of the animals were broken and the troopers were unhorsed and crushed in the sprawling mass.

On one occasion, five hundred of them practiced a ruse of the nature of Gideon's: they coated themselves with white plaster, and at dead of night, when the moon was shining, they rushed among the sleeping army of their enemies who were put to flight with tremendous slaughter, imagining that they were being assaulted by a host of radiant supernatural beings.

These people took desperate chances to secure any object they had in view, and, when they were about to engage in battle with the odds greatly against them, they prepared beforehand a funeral pile on which to burn all of the survivors in case of defeat. This characteristic gave rise to the term Phocian Resolution to express any desperate resolve.

The ruins of Hyampolis are on a height a quarter of a mile north of the village of Vogdhani, and, from the side of a steep rocky bank below the town, a Spring continues to pour its ample supplies into an ancient stone reservoir, the Well, that served all the requirements of the people of Homer's Hyampolis.

Herodotus; VIII. 27.

Pausanias; X. 35.

170

CEPHISSUS

The largest river of Phocis was the Cephissus.

It rose at Lilæa, and the infant stream, as if conscious of its coming prominence as the giant river of a dwarf

district, announced itself with lusty roarings like those of a bull, which it indulged in especially at midday.

Lilæa was distant from Delphi a winter's day's journey, which was 180 stadia. It had a theater, market-place and baths which were no doubt supplied by the noisy Cephissus.

The Cephissus formed Lake Cephissus, or Copais, which was noted for the fine flavor of its eels. The Lake was five miles from the sea and between them there intervened the lower reaches of Mt. Ptoum, under which the Lake's outlets flowed through several subterranean passages. These outlets, however, were at times inadequate, and the surrounding country was frequently damaged by inundations; therefore, very far back in the heroic age two additional channels were constructed with engineering ingenuity that compares favorably with that seen in similar works of the most modern school. One of the tunnels was a rock-cut channel four miles long, four feet square, and from a hundred to one hundred and fifty feet below the surface, from which ventilating shafts were driven at intervals of about a quarter of a mile.

The central outlet of the Lake brought the waters of the Cephissus to sight again at a place called Anchoë, whence it flowed sedately in a broad and rapid stream for a mile and a quarter, and then ran into the sea at Lower Larymna on the confines of Bœotia and Locris.

The land along the river was covered with farms which were the best in the district both for planting and for pasture; and the banks of the stream were frequented by bustards. The tribe of the Cephassias took its name from the river.

There were two other Springs called **Cephissus**; one in Lyrceum of Argolis; and another in the gymnasium at

Apollonia near Epidamnus; and there were five rivers that bore the name Cephissus.

The people who now live about the sources of the **Cephissus** call them **Kefalovryses**; they say that from time to time the waters gush out with an increased force, and one may suppose these extra efforts account for the midday roarings of former days.

Strabo; IX. 3. § 16.

Pausanias; X. 33.

171

PANOPEUS

About twenty stadia from Chaeronea was the town of Panopeus, if town that can be called, says the old chronicler, that has no public fountain.

It is not alone on account of this striking abnormality that Panopeus is mentioned here, but because The Fountain of Youth, that for ages has been sought in the most distant and unlikely places, must have been not far from this town which was in all respects a most gruesome place situated near a wild ravine that was the scrap heap of creation, the refuse pile containing what was left over when man was made by Prometheus; this discarded material was in the form of stones, some of them large enough to fill a cart. They were of the color of clay, and had the odor of the human body, as was quite natural for the remains of the material from which the human race had been fashioned.

In this neighborhood, then, must have been that fountain the waters of which gave perpetual youth to—but perhaps it should first be recalled that men, in the Grecian scheme of creation were not made until after the brutes which were so lavishly equipped to meet the con-

tingencies of existence that there was nothing left to give men for their protection, and they, therefore, started life naked and defenseless.

Zeus, who had entrusted these productions to others, at once noticed the poverty of men's equipment, and in compassion bestowed on them the gift of Preservation from Old Age.

This gift was placed upon an ass, which seems to have been a beast of burden from the moment of its birth, and, as it was summer-time and hot, and the ass was not yet accustomed to work, he soon became exhausted and was in a pitiable condition from thirst when he spied a fountain, and made a dash for its brink. He was, however, stopped by a serpent that would only consent to allow him a drink in exchange for his burden. The exchange was made gladly and quickly, and so it was that the waters of that fountain gave to the snake the perpetual youth which was first bestowed on men; and all the internal evidence in the account indicates that the spring could not have been at any great distance from Panopeus, where the first of the human race was made; and the superstitious will readily credit the statement that in molding the material it was moistened with tears.

Near this place was the sepulchre of Tityus which was said to have been nine rods long. And less than a mile away was Daulis; it had the gruesome reputation of being the place where cannibalism first occurred.

The legend was that Tereus, a King of Daulis, northwest of Chæronea, having cut out the tongue of his wife Procne, she wove an account of the matter into a tapestry and so communicated the story to her sister Philomela; whereupon the two killed and served up to the King his infant son. The gods then changed them all into birds,

and so the hawk, Tereus, constantly pursues the swallow and the nightingale, Procne and Philomela.

And beyond Daulis were The Cross Roads, the spot where Œdipus murdered his father.

Homer speaks of the people of Panopeus as delighting in the dance, but it was the dissolute, drunken dance that was practiced by the women devotees of Dionysus.

Panopeus was a grandson of Psamathe of the Argolis fountain; temperamentally, he was as unattractive as his town; he quarreled with his twin brother even before they were born, and he became a perjurer.

He was the father of Epeius who built the wooden horse at Troy and who was considered to be one of the greatest cowards in the camp.

A place called Aio Vlasi now represents the ancient town.

Pausanias; X. 4.

Apollodorus; I. 7.

172

STIRIS

Stiris was 120 stadia from Chæronea; it was on high and rocky ground, and, for lack of piping and pumps they had to travel down a hill for half a mile to get drinking water from a Spring whose basin was hewn out of the rock, for such water as was found on the height was only good enough for washing purposes and to give their cattle drink.

The people of Stiris were primitive and their temple was of unbaked brick. They dyed their wool with the blood of a small grub that bred in a nightshade-like berry of the Coccus, a bramble that grew in the plain; the grub, when the fruit was ripe, became a gnat and flew away.

There is a monastery of St. Luke, within a mile of the ruins of Stiris, now called Palea-khora, and its location

indicates that the history of the water toils of the people on the hilltop was not written in vain; for the rock of the **Stiris** Spring was made a part of the monastery wall, and an inscription outside refers to the fountain and announces that it is now within the monastery.

Pausanias; X. 35.

173

SAUNION

The Well named **Saunion** was in the town of Bulis in Phocis, near the border of Bœotia, where a mountain torrent called by the natives "Hercules'" fell into the Gulf of Corinth; the place was 100 stadia by water from Anticyra.

The people of Bulis helped to rob the temple at Delphi in the time of Philomelus, and they do not appear to have been much more advanced than those of Stiris. Like them, they were engaged in producing dyes which they, however, made from a shellfish that more than half of the inhabitants were employed in catching. The dye was of a purple hue, as was that the Phœnicians made from their shellfish.

They had no buildings to excite admiration, and their statues were of wood and by unknown makers.

More fortunate, however, than the people of Stiris, they had a good Well of sufficient presence to receive a name, and they called it **Saunion**, perhaps from some incident connected with a javelin, which is the meaning of that word.

The location of Bulis has been identified by its torrent. It is in a deserted district, a mile from the solitary monastery of Dobo.

Pausanias; X. 37.

ÆTOLIA

174

CALLIRRHÖE

The Spring of **Callirrhöe** in the city of Calydon Ætolia, commemorates the cause of a minor misfortune of the citizens, second only to the trials they underwent through the ravages of the Calydonian boar, from which they were delivered by Meleager.

Callirrhöe, a name that is pleasant enough to the eye and to the ear, seems nearly always, however, to have been coupled with calamity, and it has fallen into disfavor in modern nomenclature.

That daughter of Ocean who bore it saw deformity in her progeny and became the mother of Geryon, the three-headed monster; the half-serpent, flesh-eating, Echidna; Pluto's dog Cerberus; the Hydra; the Chimæra; the Sphinx; and many other misshapen horrors.

Another unfortunate of the same name, a granddaughter of Argos from whom Greece received one of its appellations, was a sister of the uncouth Argus of a hundred eyes which were inherited by the gaudy peacock.

Thrace, that, except for a short period, has always been one of the most disreputable countries of the earth, received one of its early designations from Biston, and he was a son of Callirrhöe and Mars.

Still another Callirrhöe was even more unfortunate; she, a daughter of Scamander, was wife of King Troas

and became the mother of the most beautiful boy among mortals, only to see him carried away by an eagle to be made the cup bearer of Jupiter. A pair of divine horses is said to have been given to console her for the loss of her lovely child, Ganymedes, who was, later, placed among the constellations under the name of Aquarius—these were, however, attempts at consolation that would only make many mothers detest the sight of horses and stars for ever afterwards.

The malign influence continued in her family, as is well known in the misfortunes of her grandson Anchises and his son Æneas.

The miseries of the daughter of Inachus who was changed into a white cow by Zeus, and then forced by a fretting gadfly to flee over half the earth, are the miseries of one of the first Callirrhoës under her second and more widely known name of Io.

And she of the same name, the daughter of Achelous, who married Amphiaras' son, Alcmaëon, was the cause of his death through her coveting the necklace of Cadmus' wife, Harmonia.

Poor Callirrhoë of Calydon, however, was never married; nevertheless even her maidenhood did not avail to preserve her from the apparent spell of the name, or from the passion of the Priest Coresus.

Having failed by all tolerable means to arouse a reciprocal regard for himself, he, apparently, adopted a policy of terrorism, for numbers of the citizens became affected with a sudden delirium, "insane with drink," that ended in death.

This peculiar epidemic is suggestive of the agency of poison, perhaps even conveyed through the Spring itself, but the crafty Priest caused it to be believed that it was an exhibition of the favor with which his god Dionysus

regarded him, and an indication of the deity's disapproval of Callirrhoë's disdain.

The afflicted people thereupon sent hot-footed to consult the oracle at Dodona, where the lover's fellow Priests, following suit to his lead, confirmed the delusion, and even added that the scourge would not be stayed until Coresus had sacrificed Callirrhoë, or—not merely someone else, but—a victim who should volunteer to be deprived of life in her stead.

On hearing of this decision, the young girl attempted to conceal herself among her friends, and the widespread fear of the citizens is indicated by the refusal of even her most intimate associates to give her asylum, or make any effort to preserve her life. She was driven, therefore, to present herself at the altar for sacrifice.

This unexpected ending of all Coresus' schemes, thrust suddenly before him in public, allowed him no time to consider new schemes or further complications, and, convinced that all his plans and plottings had gone for naught, he, in a moment of desperation and despair, turned the sacrificial knife upon himself and expired at his victim's feet.

Callirrhoë, looking upon the act as a proof of his love, and in her pity implicating herself as the cause of the tragedy, disconsolately descended the holy terrace to the Spring, and there enacted another tragedy on the lines of the one at the altar, and cut her own fair and blameless throat—and the Spring from that time, by common consent, was called by her name.

The Spring was situated near the harbor, and thus became a sight and an object of interest for land and water voyagers to and from the town, and so its story, passing through many minds and mouths, to other lands

and ages, has been softened by time and the poets, and one must read between the lines to learn of the guilt, deceit and villainy that was engendered by that simple maid of Calydon, whose friends were less faithful than her city's shoreside Spring, the waters of which nourished her during life, and, receiving her last conscious look, continued through many centuries to keep her memory green and preserve her sad episode from oblivion.

A modern version of the misfortune of the Calydonian Callirrhoe appears in a drama, with her name as the title, by Miss Bradley under the pseudonym of Michael Field.

There were two other Callirrhoës, a daughter of Tethys; and another, a daughter of Lycus a king of Lycia. The former was one of the 3000 taper-ankled Oceanides of whose history nothing is known; and of the latter little more is recorded than that she saved the life of Diomedes when he was returning from Troy with the Palladium, the talisman of Troy and afterwards of Rome; it had been found by Ilus, another son of Callirrhoë the mother of Ganymede, and its history definitely locates the abodes of the gods and gives additional interest to every glance at the sky's galaxy whose innumerable lights are the glow that streams from the grounds and the marble palaces of the deities that are built about the "coal sack," through which the Palladium fell. That talisman was a small wooden image of Pallas, a friend of the goddess Minerva, which, accidentally knocked from its resting-place, rolled to the edge and dropped off to land on the plain near Troy.

Calydon, which in prehistoric times was the ornament of Greece, had sunk into insignificance two thousand years ago, and now even its situation is disputed.

The Ætolian seacoast, too, has undergone many

changes, and Callirrhoë's Spring near the harbor is now perhaps in the bed of the sea.

Pausanias; VII. 21.

175

OREA

The fountain of **Orea**, a lofty mountain in Ætolia, though not itself The Fount of Immortality might easily have satisfied a not too exacting seeker in quest of that long-sought Spring, for there grew around it the grass called *Agrostis*. It was the grass of the gods, sown by Saturn, and made those who eat it immortal. The steeds of the Sun were fed upon it and were thereby enabled to pursue their ceaseless round without stopping and without fatigue.

The grass was indigenous to the Isles of the Blest, but a small bed of it was accidentally discovered by Glaucus while chasing a hare on Mt. Orea. The hunter was on the point of capturing the animal which, exhausted by a long pursuit, had fallen down and rolled over in the grass by the border of the Spring, when, greatly to Glaucus' surprise, the hare seemed to almost instantly recover its full vigor and, darting away from under his hand, made good its escape.

Glaucus' deductions from this unexpected ending of the chase led him to examine the grass, and then to eat some of it; whereupon his sensations clearly made him aware that he had become immortal, as time proved to be the case.

He found himself changed in body and in mind and he longed to change his surroundings as well, which he did by leaping into the sea and swimming to Sicily, where he fell in love with Galatea of the Spring of **Acis**.

Glaucus was a son of Neptune and was one of those who successfully contributed to the consolation of Ariadne, after her desertion by Theseus. He was one of the builders of the ship *Argo*, and became its Quartermaster, and was the only one of the ship's complement that did not at some time during the voyage receive an injury.

There is still a grass called *Agrostis Vulgaris* which may be readily recognized by its lanceolate glumes which though very thin are firmer than its palets; there is, however, nothing by which the Spring, if seen, could be recognized—nor even the mountain, unless *Corax* was the one that *Athenæus* had in mind.

Athenæus; VII. 47. VII. 48.

176

HYRIE

The tears of the mother of *Cycnus* formed the Spring that was called by her name, **Hyrie**.

Cycnus, a pretty and greatly admired boy, having been refused a prize bull that he asked *Phyllius*, one of his admirers, to give him, threw himself in angry disappointment from a lofty rock.

In the course of his descent he was changed into a swan, by his father *Apollo*, and flew away uninjured.

The mother, knowing of the leap but unaware of the transformation, dissolved in tears and formed the Spring.

The tear-made fount is seen at the foot of a steep mountain, and it makes a lake the outlet of which is the river *Cyathus*, a tributary of the *Achelous*.

Ovid. Meta. VII. Fable 3.

177

PHANA

The story of the Spring and the siege of Phana are slightly suggestive of that of Bethulia in the Bible.

Phana was a fenced village, of the Ætolians, and had only one Spring, which was outside of the fence. The Achæans, having besieged the village for a long time without making any progress, sent to the oracle at Delphi to ask for suggestions that would make their campaign a success; and when the Temple's Board of Strategy advised that they find out how much water the inhabitants needed daily to keep themselves alive, the besiegers, unable to see the drift of the response, decided to give up their object and return home.

The villagers, noticing the preparations for departure, became lax, and a woman issuing from the gate to get water was captured in the act. From her the Achæans learned that the only water the people had was obtained from this Spring, usually under cover of darkness, and that it was carefully measured out for the next day's use.

The besiegers then concluded to wait a few days longer, and meantime made the water undrinkable, with the result that the defenders surrendered rather than perish of thirst.

Phana is presumed to have been near Arsinoë, a place at or about the junction of the Cyathus and Achelous rivers.

Pausanias; X. 18.

178

MT. TAPHIASSUS' SPRING

There was a Spring in the southeastern part of Ætolia in a tract that once belonged to the Ozolæ or Bad Smell-

ing Locrians, who were so designated because of the stench their fountain emitted.

It rose at the foot of Mt. Taphiassus, near the town of Macynia, and contained clots of blood that made it as unpleasant to the sight as it was to smell; these are not found in the water today; but it still retains the fetid odor of ancient times.

The smell and the particles were attributed to the proximity of the poisoned body of the Centaur Nessus whose grave on the mountain side was marked with an identifying monument, for he had served many travelers and people of the neighborhood in ferrying them for a modest fee across the Ætolian river Evenus, once called Lycormas, either pickaback or in his arms. Nessus was the son of Ixion who, after receiving signal favors from Zeus, affronted his wife Hera, and was therefore punished in his progeny, who were the Centaurs and the Hippocentaurs, the former having the hind legs and the latter all the four legs of a horse. Afterwards in the lower world Ixion, while bound to a constantly turning wheel, was continually scourged, and made to repeat, "Benefactors should be Honored."

Nessus was shot with one of the Hydra poisoned arrows of Hercules, who, having hired him to carry over his wife Dejanaira, was made jealously angry by the ferryman's manner of holding her.

Nessus was not the only victim of that shot. He advised Dejanaira to save some of the blood that dripped from his wound and assured her that it would keep her husband from loving any other woman.

Sometime later, Dejanaira, having use for the charm, sprinkled a shirt of the hero with the fluid or its powder, and the poison, absorbed through the skin when Hercules put on the garment, brought about the end of his earthly

career, fortunately without contaminating any Springs, for he was carried up in a cloud to the home of the gods where, as an immortal, he married Hebe.

Dejaneira hanged herself in a fit of grief when the unexpected effect of the false philter was seen at the waters of Dyrras. (See No. 195.)

Mt. Taphiassus is called Kakiskula at the present time.

Strabo; IX. 4. § 8.

ACARNANIA

179

CRENÆ

The place called Crenæ, or, The Wells, seems to have received the name from some Springs near the city of Argos that was in a small district of northeastern Acarnania called Amphiloehia.

The site of this Argos has not yet been definitely determined, but some lagoons in the neighborhood of Armyro are supposed to be the work of the Springs that were called The Wells.

These were close to the sea at the point where the Inachus river, now the Ariadha, started out on its long ocean voyage to the Peloponnesus, as related of the source of the Inachus in Argolis.

Thucydides; III. 106.

EAST LOCRI

180

THERMOPYLÆ

The warmth of the saline Springs in the celebrated Pass gave it the name of Thermopylæ centuries before 480 B.C., when Leonidas made it a cosmic word.

They are said to have been called forth by Athena to please Hercules, with whose name a number of warm Springs are associated.

There were two Springs about 600 feet apart, and their hot and sulphurous waters were of a dark blue color, the most beautiful of all blue waters.

When, in spite of the prediction of failure that the diviner Megistias had made, the hero's little band attempted to hold the hosts of Persians under Xerxes, these Springs played no unimportant part in the defense, and performed greater though less pyrotechnical prodigies than the Spring of **Ausonia** when it came to the assistance of Rome.

They copiously overflowed the narrow roadway, making the rocks slippery, and converting the ground into a slough through which perhaps the Persians would never have managed to flounder, had it not been for the treachery of the Trachinian Ephialtes in guiding a body of the enemy by a secret path through a narrow defile that brought them around at the rear of the defenders, who were then crushed as in the jaws of a closing vise.

In later years when, in 279 B.C., the Gallati under

Brennus made their invasion, and not only followed the plan of the Persians on land but sent a fleet through the Lamiac Gulf that ran at the side of the Pass, the Springs, in their eagerness to aid the Athenian forces that emulated Leonidas, rushed into the Gulf with their assistance, and threw into it such volumes of oozy mud that the rowers of the vessels, heavy with men and equipment, succeeded only by the greatest exertion in propelling their boats through the thickened sea.

Then, even as the Stars in their courses did fight against Sisera, the Mountains aided the Greeks and prevented the Gallati from stealing the treasures of the temple at Delphi. Thus Parnassus, supplementing the efforts of the Springs, shook its holy head and rocky sides in rage, and hurled upon the heads of the invaders such a heavy barrage of stones and bowlders that, with the added assistance of the Lightning which killed some of the enemy and blinded others, they fled in terror and abandoned the invasion.

Strabo; IX. 4. § 13.

Pausanias; I. 4.

181

THE FOUNTAIN OF ÆANIS

Near Cynus, in a leafy grove called Æaneium, there was a fountain named after Æanis who was accidentally killed by Patroclus during a game at dice; fountain-sides, as seen at Corinth and elsewhere, having been favorite locations for playing games of chance or skill, and even for the sites of oracles whose divinations were made by means of tali, the ancient ancestors of modern dice.

The accidental killing of people during sports and games seems to have been a hereditary fatality in the

family of Patroclus; his uncle Telamon killed his own brother Phocus while playing at quoits with him; and his father Peleus killed his father-in-law, Eurytion, while they were chasing the Calydonian boar.

Patroclus himself lost his life during the Trojan war, killed by Hector while fighting in the borrowed armor of his friend Achilles; a death that resulted in the capture of the city of Troy, if there was truth in the prediction, of the seer Calchas that the town could not be taken without the coöperation of Achilles; for at the death of Patroclus he was roused from his fit of the sulks and immediately returned to the fighting line to avenge the fall of his friend, who had atoned for the mysterious death of Æanis.

Cynus was opposite the Spring of **Ædepsus** in Eubœa; Deucalion and Pyrrha were among its residents and it contained the tomb of Pyrrha.

Strabo; IX. 4. § 2.

NORTHERN GREECE

EPIRUS

182

THE ACHELOUS

In the southern prolongation of the Balkan range that is called Mt. Pindus, and at Chalcis now Khalika, the Achelous, the largest river of Greece, had its rise; and the spot where it appeared marked the scene of a touching exhibition of maternal love and filial trust.

Achelous, the son of Gæa, was the father of those three lovely singers the Sirens Ligeia, Leucosia, and Parthenope after whom Naples, near which she was buried, was formerly called. They have long been wantonly aspersed by unwarrantably stigmatizing every false charmer as one of their kind; for they were good at heart and sympathetic and unselfish, as was shown in their begging to be given wings in order that they might search farther and more widely for the missing daughter of Ceres. Even if one cares to accept the other story that Venus placed wings on them to mark her displeasure, the Sirens must receive all the more credit, in that they submitted to the wings rather than for a moment abate a jot in their views about virtue.

The whole life of the Sirens illustrates the value and effect of incentive. Doubtless there were myriads of maidens in Greece who possessed natural abilities to sing that equaled and perhaps in some cases surpassed

those of the Sirens; but not being constrained to sing, those maidens are now unknown. On the other hand, the very existence of the Sirens depended upon their singing, and singing so well and so sweetly that they should always hold their audiences and never lose a listener.

As was so often the case with people of Mythology, the Sirens' lives were overshadowed with a doom pronounced when they were born. Meleager knew not at what moment the hidden brand snatched from the fire at his birth might again be set alight and bring about his death, and many others lived in hourly expectation of the happening of some event they knew portended their end.

The Sirens were aware that if ever a hearer passed by unmoved by their song, that would be their death warrant; and it was, therefore, not to draw others from the path of duty by their singing that they sang, but to preserve their own existence.

The birth of the Spring of the **Achelous** gives additional proof of the goodness of the Sirens, in its testimony that they had endeared themselves to their father more deeply than bad daughters ever could have.

It may be a question whether it was Orpheus' finer vocal efforts, closing the ears of the Argo's crew to the song of the Sirens, or Odysseus' wax-filled ears, that brought about the trio's tragic drowning; but it was either during the Argonauts' trip, or on the return from Troy, that the Sirens succumbed to the event that was originally set as marking the limit of their lives, and threw themselves into the sea.

Achelous, after he was informed of the loss of his daughters, suffered a sorrow so profound that, with a childlike faith in his mother's consolation, he cried aloud for her presence; and there, on that spot where his mother

heard the cry and gathered him to her bosom, she caused the river Achelous to spring forth to mark the overflowing of her heart at the manhood yearning of her son for her sympathy and support.

The greatness of the mother's heart is not the least touching feature in this episode of all-round family affection, when it is recalled that, including Achelous, the godly Gæa had three thousand sons.

The river was as white as the man, a characteristic so marked that even the unsentimental moderns wove it into the name Aspropotamos, the White River, by which it is now known from its source to the Ionian Sea.

It was, moreover, the earliest active agent in the cause of temperance; the first attempts to dilute wine and lessen its evil effects having been made with its waters.

Georgics; I. 9. and Servius' Com.

183

ATHAMANIS

This wonderful fountain was in Dodona, a grove that adjoined a town of the same name in the district of Chaonia near the river Achelous.

The grove was sacred to Zeus and received its name either from a daughter of that god and Europa, or from an Asiatic goddess named Dione.

Dodona contained one of the three most celebrated shrines of ancient superstition, the extent of whose religious fame was rivaled by their wealth, though probably the latter equaled only a small part of the aggregate sum spent on private fortune tellers of various kinds in the XXth century, by people who number their dwellings 11½ or 11A when they own the house between Nos.

11 and 15; and who rent offices in buildings that have no floor nor room between the twelfth and the fourteenth.

The waters of this Spring were said to kindle wood when applied to it at such times as the waning moon had shrunk into her smallest orb.

In the grove was a temple to Jupiter and an oracle which enjoyed a greater reputation in Greece than any other save that at Delphi. While its surroundings were probably not as overpowering as those of Delphi, with its deep and dark caverns and the elaborateness of its rites, Dodona had enough of its own peculiar profundities to inspire its patrons with a full sense of its omniscience and greatness, and its oracular responses were made with so many concomitant mysteries that the exact manner in which the divine information was communicated was probably the most tantalizing mystery of the whole proceeding.

There were oak trees, one of them the second oldest tree in the world, and doves and brazen appliances, and the murmuring Spring with its miraculous pyrotechnical properties; and the priests were no doubt quite content that each suppliant's imagination should have free play in trying to decide whether oak, dove, brass or spring made the sound that revealed the god's responses to the attendant translators.

Possibly the most popular theory was that which makes the "Talking Oaks" a familiar expression even today. According to this surmise, the two old women who interpreted the oracles were supposed to divine the will of the god by the sounds the wind made in rustling the leaves on the branches of the trees, whose prophetic powers continued even after they were felled and fashioned by the carpenter for useful purposes. Thus, the mast of the ship *Argo*, of the Argonauts, which was cut

from the grove by this Spring, delivered oracles to Jason in times of necessity during his voyage in search of the Golden Fleece of the ram upon which Phrixus escaped from his angry father, Athamas. Æschylus calls the oak of Dodona "that wonder of the world, the language gifted oak." And Sophocles, in his play, "The Trachinian Maidens," makes Hercules speak of the oracles that were delivered to him in Dodona "by the mystic tongues innumerable of my father's sacred tree."

In another passage in the same play, however, it is stated that the proclamation was made by the ancient oak tree "through the sacred doves," whence, perhaps, arose the assertion that the Priestesses, who succeeded the original Priests, the Selli, were called Doves. According to others, the original nymphs of Dodona were the nurses of Bacchus whom Jupiter placed in the sky where they are now seen as the Hyades, to preserve them from Juno's anger against Semele and her assistants.

Lucan, on the other hand, speaks of "The brass of Jove"; and Stephanus Byzantinus specifically states that in that part of the forest where the oracle stood there were two pillars erected at a small distance from each other; on one there was placed a brazen vessel about the size of an ordinary cauldron, and on the other a little boy, probably a piece of mechanism, who held a brazen whip with several thongs which hung loose and were easily moved. When the wind blew, the lashes struck against the vessel and occasioned a noise while the wind continued. Byzantinus even says that it was from these that the forest took the name of Dodona; "dodo," in the ancient language of the vicinity, signifying a cauldron.

Others say that brass vessels were suspended to the

branches of the trees, which, being set in motion by the wind, came in contact with each other and made the sounds that revealed the will of the divinity.

Servius, however, relates, more naturally, that at the foot of the sacred oak, the oldest tree but one in all Hellas, the willow of the temple of Hera in Samos being the oldest, there was a fountain the sound of whose waters was prophetic and was interpreted by the Priestesses, and it would seem surprising that the waters of this ever murmuring fountain were not generally accepted as the real media through which the oracles were transmitted, at least when the winds and the birds were silent, if not on all other occasions.

Unfortunately it has so far been difficult to locate the Spring of **Athamanis**, for Theopompus says there were a hundred fountains at the foot of Mt. Tomarus where Dodona is supposed to have stood, and it is rather remarkable that its site is the only place of great celebrity in Greece of which the situation is not exactly known in modern times. Leake supposes that the ruins on the hill of Kastritza, at the southern end of the lake of Ioannina, are those of the ancient city, but this inference has been challenged by others.

Doubtless after 900 B.C. there was a Dodona in this neighborhood, brought down when the Muses and all of their surroundings were moved from the northeast, but before that migration it was in Thessaly, as Homer distinctly states.

The poet Lucan who was born 38 A.D., refers, as before mentioned, to the oracle, though it had been long extinct before his time, for in the year B.C. 219 the temple was destroyed by the Ætolians, and the sacred oaks were cut down. Hadrian, however, is supposed to have rebuilt it between 117 and 133 A.D.

This fire-kindling fountain was so far from being hot itself that it was ice-cold.

At noon it became dry; at midnight it was full; and from this ebb and flow which alternated constantly, day by day, it was sometimes called *Anapauomenon*. It is also referred to as the fountain of **Jupiter**.

Pliny; II. 106. IV. 1. *Iliad*; II. line 941.

184

LYNCESTIS

The town of Lyncus in Epirus possessed a Spring that should have made wine selling in that neighborhood a precarious and unprofitable business.

The river Lyncestis was the stream of the town and its source was reputed to give such people as drank of it immoderately all the symptoms of a prolonged session with the bottle; thickened speech, the hiccoughs and a staggering gait, all lurked in that wine-like fountain.

Dr. Brown has identified this Spring with one of mineral, acidulous water which he found near Banitza on the road from Filiarina.

Pliny; II. 106.

185

THE ROYAL WATERS

The Spring known as **The Royal Waters** issued forth in the Acroceraunian mountains under the fortress of *Chimæra*.

These mountains were in the northern part of Epirus, and received their name from the frequency of thunder storms in their vicinity. They are now called *Chimæra*

after an ancient fortress which is itself represented by the modern settlement called Khimera. This was diagonally opposite the northern end of Corcyra island.

Pliny; IV. 1.

186

CHIMERIUM

Pausanias says that there was fresh water coming up out of the sea at a place called Chimerium in Thesprotia, and that it was similar to the sweet water Spring of **Dine** in the sea off the coast of Argolis.

Chimerium was the name of a promontory and of a harbor between the rivers Acheron and Thyamis; the place was diagonally opposite the southern end of the island of Corcyra.

Pausanias; VIII. 7.

ILLYRICUM

187

APOLLONIA

There was a fountain in Illyricum which set garments on fire if they were spread over it. This was probably the fountain, near Apollonia, that the same author says, in another place, was near the Nymphæum, and was always burning, and which threw out bitumen that mixed with the water of the fountain. The Nymphæum is described by Strabo as being a rock that emitted fire, and he says that the Springs below it flowed with hot water and with asphaltus, a combination that explains why the garments were set on fire.

The town of Apollonia was near Dyrrachium and was the western end of the great military road, the Via Egnatia, made about 168 B.C., which ran eastward through Illyria, Macedonia and Thrace, for a distance of nearly 550 miles, to Cypsela, every mile of the way being marked by a pillar.

There are practically no remains of Apollonia now, and there is no modern mention of any fire-containing rocks in the neighborhood, although underlying beds of mineral pitch still abound in Albania and Dalmatia, the modern designations of Illyricum.

Pliny; II. 106.

THESSALY

188

THESSALY

Thessaly was the cradle of Greece; there the infant nation was deposited although the parents were foreign born; the Greeks themselves could not agree as to their origin, and modern discussion has failed to bring harmony out of the age-old discord.

But by reading the records of the rocks during the XIXth century information was gradually acquired regarding the Great Ice Age which seems to throw a new light upon the subject, and to simplify any discussion about Greek and Roman origin, by eliminating the west of Europe, above the 40th parallel of latitude, which was reached by the enormous ice-sheet that probably annihilated mankind, north of that line, as suddenly as the mammoths were overwhelmed in the snow and ice-banks that for thousands of years preserved their flesh as fresh as it was at the time of the catastrophe.

Owing to mountains and isothermal causes the southern edge of the ice-cap did not form a straight line along the 40th parallel, as is shown by the curving mark that it left between the 40th degree and several lower down; but even looking along the 40th parallel it is apparent that when the ice-cap retreated there was practically no place from which a new population could have come except Asia and the south; and it was said of old that those from the south, from Phœnicia and

Egypt, did not go north until in times comparatively recent.

The Scandinavian account of the Ice Well Hvergelmeer whose waters froze, layer upon layer, and of the beginning of life in the north when beings, a man and a cow, emerged from the mists that rose above the layers when at last they started to melt, is a thumb-nail and graphic description of what no doubt occurred in and after the last Ice Age, and it pictures the southward progress of the great glacier and its subsequent melting, and what would have seemed to be, had any old inhabitant been left to note it, the advent of new life, as the first pioneer of the migration drove someone's cow through the vapor and into the lands recently vacated by the ice king; for it seems plausible to suppose that a congestion of population, resulting from long confinement within narrow limits by the lofty ice barrier, was followed by a natural migration northward, when such became practicable after the icy mass had dissolved and drained into the inland seas of Europe, and the great lakes of America that cleared morasses such as in a previous ice age overwhelmed the prehistoric animals that formed the present zoos in stone of Arizona and Alberta.

One may judge, from the rivers that gush from the glaciers of today, what oceans of water poured from the glacial age glacier, and what a continuous flood ensued during the centuries that were required to totally melt its length of thousands of miles and its depth of hundreds of feet.

A glance at the map shows that Thrace offered the easiest passage upward from Asia into Europe and thence across the continent to the Atlantic coast, and the view that that passage was used is confirmed by finding in the adjoining district of Thessaly the earliest people of

Greece who were not aborigines, that is, the descendants of Hellen who gave Greece its classical name, for Græcia is only a name that the Romans, for some unknown reason, gave to that country.

Homer spoke of Greece, in part, as Hellas, the land of the descendants of Hellen, very suggestively called the first man born after the flood, and in part, as the land of¹ the Argives, who were Aborigines, and of the Danai, who were Egyptians.

Hellas was at first only a small district in Thessaly, which began on the fateful 40th parallel, but from there the Hellenes slowly spread over all Greece with the exception of the Peloponnesus, and perhaps Epirus.

Looking at the map of Asia Minor, it is seen that Phrygia, with its tip grazing the 40th parallel, was its most northerly ice-free country, and consequently the logical exit for an exodus, and, in effect, the only place from which the Hellenes could have come; and it is interesting in this connection to find that the legendary Pelops, after whom the Peloponnesus was named, is distinctly said to have come from Phrygia.²

Moreover, Phrygian words appeared in the language of early Greece, and names of places were common to both countries.

Doubtless it will never be possible to trace the Grecians farther back than this, for, as to the origin of the Phrygians themselves it would be hazardous to give even a guess. They stretch back into the utter darkness of antiquity. The Egyptians with a chronology of more than 25,000 years admitted that Phrygia was older than Egypt; they even said that the Phrygian was the first language spoken, as was attested by the fact that the first word infants utter, if they have not heard human³ speech, is the Phrygian word for bread, a proof that

any doubting parent may still very easily put to the test.

Grecian tradition carried the starting-point of the early migration no farther south than Phrygia; but the pent-up masses below the icy line no doubt surged up and out in many waves of bands that spread in numerous directions, some forced or attracted to the west, and the north, and the east, and others to the south where they formed the first of the occupants of upper Greece and Italy of legendary times, and repopled those countries of whose preglacial inhabitants not even legend has ever breathed a whisper, unless indeed their descendants were the inhabitants the Greeks called Autochthons (aborigines) who were found near the 38th parallel and who may have survived the ice age (as possibly those did who were south of the tip of the devouring ice tongue in Italy) in the very small fragment of the Peloponnesus that lies under the 40th degree.

The Autochthons above the 38th parallel were the people of Ogygus, the Autochthon of Bœotia, who died off with some pestilence, and whose lands were repopled by the Hyantes and others who were in possession when Cadmus arrived.

Pelasgus, the Autochthon of Argos and Arcadia, lived below the 38th parallel—he was the father of Lycaon—out from its being said that he was the first to “settle” in Arcadia and that he showed how to construct huts as protection against the weather, and how to make garments, and raised the standard of eating from roots and grass to acorns, in addition to his being mentioned also as in Thessaly, it would seem that he was not indigenous but possibly one of the Phrygian migrators who came to Arcadia and found others already there, and improved their living conditions.

These Autochthons were designated Pelasgi (storks) and are said to have been so called because they flitted from place to place, though perhaps those birds are more suggestive of waders which the Autochthons probably were, by reason of the marshy land the melting ice made in their neighborhood around the 38th parallel.

It would be to little purpose to speculate how many thousands of years ago that migration of the uncouth began, or how long it had continued before a higher order of people followed, such as Pelops from Phrygia with ideas even above the improved acorn food of Pelasgi; and such as Orpheus also from Phrygia, with ideas of melody and of rhythmic motion, and of composition, though then perhaps only vocal.

Legend places the era of Pelasgi in the nineteenth generation before the Trojan war, and Orpheus was perhaps not far distant from him, in introducing the gentle arts into Thrace and forming a peaceful and prosperous civilization, whose peoples' cows and other property doubtless in the end attracted the descendants of the ruder pioneers, the first people who went up out of Asia, vagabond classes who, seeking release from the confinement and privations that had pressed most heavily upon them in the south, were not likely to have turned south again when passing through Thrace at the outset, people who originated the barbarous tribes of the north who were always a source of mystery and fear, and who, occupied in seeking food and in defending their lives, had neither leisure, inclination nor ability to leave their progeny the story of their origin and travels; these, descending from the north, drove the peaceful and prosperous Thracians farther to the south where, in Bœotia, they reestablished themselves and gave the Bœotian mountains and streams and other natural features the names

of those from which they had been driven, and continued to associate them as closely as in Thrace with their religious rites, and their histories of the gods.

The route from the starting-point, in Phrygia, may no doubt still be traced by many names and monuments that providentially have been preserved, monuments the most mighty and prominent of which are the numerous peaks called after the Phrygian Mt. Olympus, the last and most westerly one being that in the territory of Grecian Elis.

These names cannot be marks made on the return route of the Phrygians, their so-called migration into Asia, for not only was that a flight, but it occurred after the Trojan war or within the century before that war.⁴

The Phœnicians, and the Egyptians who came across to Greece by water, added to the number of the Grecians' divinities, and gave a broader base to their education by introducing the material gifts of writing; the sciences of mathematics and astronomy; and art; all of which, in combination with the minor gods, among whom were Aphrodite who was first worshiped by the Assyrians and then by the Phœnicians, and the lighter spiritual presents of music, romance and poetry brought from the east by Orpheus and others, were mingled, and cemented a foundation for the civilization that was raised to its greatest height shortly before the Christian era—a civilization that was perfected within about the same number of centuries that covered the growth of Britain from painted savagery to Queen Victoria.

Long before the retreat of the Ice Cap afforded a northern outlet, a southern exit was doubtless sought by the pent-up peoples in Asia; and it may be noted as testimony from another source regarding the starting-point of the migration of a part of the people, that an

Arab tradition, in connection with the Koran, pointed to the fecund 40th parallel nearly one and a half thousand years before the wavering line of discursive text, written in icy characters on the rocks and in the gravels, had been connectedly deciphered; a tradition that designated the resting place in Armenia of Noah's Ark, the Biblical cradle of the new and present human race, in which the parti-colored brothers were saved from the flood, which the melting ice alone might have caused; and the particular mountain that supported the cradle, whether it is set down as Ararat or under some other name, is found within a few miles of where the 41st meridian crosses the 40th parallel.

¹ Apollodorus; I. 7. § 2.

² Strabo; VII. 7. § 1.

³ Herodotus; II. 2.

⁴ Strabo; XIV. 5. 29.

189

HYPEREIA

Around the pellucid and celebrated fountain of **Hyperieia** Jason's uncle Pheres built the town of Pheræ.

That founder became the father of King Admetus who enjoyed the unique distinction of numbering a god among his slaves, during the twelve months that Jupiter sentenced Apollo to servitude, for slaying the Cyclops who forged the bolt that killed Æsculapius.

This Spring is the one referred to by Hector in the *Iliad* when, in his painful parting with Andromache, he expresses a number of pessimistic fears about the future and says, rather inconsiderately, that he foresees her a weeping captive forced to fetch weights of water from Messeis or Hyperieia, both of which were near the tomb of Hellen the son of Deucalion and his wife Pyrrha who reseeded

the earth, after the deluge, with stones that when thrown behind them became human beings.

Such remains of the city of Pheræ as may still be traced are found about the village of Velestino where Hypereia continues to flow, the waters gushing out from several openings in a rock on the southern side of a mountain that overhangs the village, and immediately mingling to form a considerable stream which has been described as expanding into a shallow lake of crystal purity one hundred yards in diameter, which is crossed by means of stepping stones.

Strabo; IX. 5. § 18.

Iliad; Bk. VI.

190

MESSEIS

The fountain of **Messeis**, mentioned by Hector as one of the Springs from which his wife might be forced as a slave to carry quantities of water for his conquerors, is supposed to have been in the town of Pheræ in the neighborhood of the more renowned fountain of **Hypereia**.

Strabo; IX. 5. § 6.

191-192

CERONA. NELEUS

The Springs of **Cerona** and **Neleus** might have given rise to the expression "dyed in the wool," as their principal features of interest were the effects that their waters produced in the color of the sheep that drank them.

The fleeces of such as used the first fountain were turned black; and those of the animals that drank the waters of the **Neleus** were made white.

It followed, naturally, that those impartial sheep who drank of both Springs acquired mottled fleeces.

The **Cereus** and the **Neleus** in Eubœa, and the **Crathis** and the **Sybaris** in Magna Græcia, produced the same effects, except for the mottling. But streams with these peculiar properties became increasingly common and have ceased to be noteworthy now that they are found in all countries, so that sheep raised anywhere in the world, whatever their original color may have been, become as a rule either white or black.

Strabo; X. i. § 14.

193

PENEUS

The Peneus rose in Mt. Pindus near Gomphi in the western part of Thessaly and ran to the east some sixty miles to reach the sea.

It passed between Mts. Olympus and Ossa and during five miles of its journey it loitered in a charming vale that was once a lake, the vale of Tempe, where, its surface, silvered with the light reflected from its bed of bright pebbles, mirrored the brilliant tints of the enclosing mountains, and the many shades of the verdant herbage bordering its banks. While the eye delighted in this constant play of harmonious colors, the ear was no less ravished by the music of melodious birds that made their home in the beautiful valley.

The pleasantly environed Peneus received many tributaries in its passage to the sea; but when the dreadful waters of the Titaresius attempted to join the happy throng the Peneus refused to receive them or to permit them to mingle with its merry current, and it held them

aloof so that they seemed to be borne up by its silvery surface, like oil, and after a short distance it rejected them entirely, as waters devoted to penal sufferings and engendered for the Furies.

194

TITARESIIUS

The ostensible source of the Titaresius was in Mt. Titarus in the northern part of Thessaly, where its Spring was surrounded with carobs, the ill-omened trees on one of which Judas Iscariot hanged himself, but it was believed to be tainted with the hidden waters of the Styx which made it repugnant not only to men but even to the Peneus, as shown in its refusing to blend with them.

So much, however, do impressions depend upon a point of view that there were some people who offered a very different reason for the fact that the waters kept apart while traversing the same channel. To them it seemed as if the Titaresius disdained to touch the waters of the Peneus and passed over them as though gliding through dry fields; and they averred that, conscious and proud of its relationship with the deities of the lower world, it desired to preserve veneration for itself, and was unable to endure contact with an ignoble stream such as it considered the Peneus which could claim only an earth-born origin. They even went further, and threw mud at the Peneus; or, at any rate, they said it was a muddy stream and not a shining river as it was described to be by its admirers who affirmed that it was superior to all others in celebrity.

The Peneus, as now known under the name of Salam-bria, includes what seems to have formerly been a

tributary rising considerably north of Gomphi. The Titaresius is now the Xerghi; of old it was called indifferently Europas, Eurotas, Horcus and Orcus.

Strabo; IX. 5. § 20. Frag. 14. (Peneus.)

Strabo; Fragment 14. (Titaresius.)

195

DYRAS

The waters of **Dyras** rose in mistaking kindness to extinguish the flames in which Hercules was about to immolate himself to escape the terrible pains of his last mortal hours.

His flirtation with Iole, the daughter of Eurytus of Œchalia, reminded the hero's wife Dejanaira of the love philter furnished by Nessus near the Spring of **Mt. Taphiassus**, and she made use of it to steep in the fluid an undergarment which, as soon as Hercules had put it on, clung to his cuticle, and inoculated him with the poison of the arrow with which he had slain Nessus, a poison that had permeated the amorous ferryman's blood of which the philter was largely composed. (See No. 178.)

Made frantic by the pain of the poison, Hercules tore off the garment, and with it large masses of flesh to which it had adhered, and made one single wound that covered his whole raw body. Driven to distraction with rage and agony, he forced a passing shepherd, Pœas, to assist in building a furnace of wood from Mt. Œta, and immediately threw himself into the center of the roaring flames.

It was then that the kindly disposed waters of **Dyras** gushed up to extinguish the blaze, not knowing that the hero was destined to be snatched from the pyre by a

thunder filled cloud and carried up to Olympus, to become immortal and marry Hebe the daughter of Hera.

The waters that sprang up with such merciful intentions continue to flow as the Gargo River.

Herodotus; VII. 198.

196

CRANON

The waters of certain hot Springs at Cranon possessed the rare quality of thermos bottles, for when put in vessels of wine they kept the mixture warm for three days.

Perhaps they tempered the wine for the banquet the tyrant Scopas gave at Cranon, during which Castor and Pollux paid the poet Simonides the share Scopas had ironically assigned to them for a poem the poet recited at the dinner in eulogy of the tyrant, who, being provoked at an incidental reference to the twins, peevishly declared he would pay only half the stipulated price for the eulogy, and that perhaps Castor and Pollux would settle for the remainder.

Almost immediately a messenger informed Simonides that two young men desired to see him outside, and on leaving the hall and the building, to meet them, the roof fell in and buried Scopas and all his company.

The poet, who considered himself more than paid for his eulogy by his narrow escape, lived until 467 B.C. having reached his 89th year. He is sometimes numbered among the Seven Wise Men, and is said to have been the first inventor of a memory system.

The margins of the Springs were covered with incrustations due to some chemical action of the water

which may have had to do with its heat-retaining properties.

The ruins of Cranon have been located a few miles from the city of Larissa.

Pliny; XXXI. 17.

197

PAGASÆ

The port of Pagasæ was given that name because of the number of Springs about it, Pagai that in another language would have made the name Springport.

It was the naval arsenal of Pheræ, the home of King Admetus and Homer's fountains **Hypereia** and **Messeis**; and next to it was the harbor of Aphetæ the starting-point of the Golden Fleece expedition of the Argonauts.

A slightly salty flavor in the water of the Springs furnished an outlet for the aqueduct building rage of the Romans, and in the time of their jurisdiction water was brought to Pagasæ from a distance over a structure whose remains are still a prominent feature of the landscape around the present town of Volo, under whose rocky heights the many copious Springs of Jason's time continue their steady flow.

Strabo; IX. 5. § 15.

198

INACHUS

The Arethusa-like sea voyage of the Inachus river, which traveled through the ocean and under the Peloponnesus and climbed a mountain, is referred to in connection with the stream of that name in Argolis.

Pausanias; II. 25.

199

EURYMENÆ

There was a certain fountain at Eurymenæ which converted chaplets into stone; a conversion which, though perfectly useless at the time, was probably the means of preserving the name of the town. It was on the coast at the foot of Mt. Ossa upon which the giants piled the adjoining mountain, Pelion, in an attempt to reach the gods; the mountain is still similarly used to reach rhetorical heights by such as are unaware that its name has been changed to Kissavo.

Some ancient remains found between Thanatu and Karitza are assumed to be what is left of the town of the stone-making Spring.

Pliny; XXXI. 20.

MACEDONIA

200

PIMPLEA

The Spring of **Pimplea** was sacred to the Muses.

There was a village in Macedonia called Pimplea where Orpheus lived; it was beneath Mt. Olympus and near Dium on the bank of the Helicon River, where Orpheus was torn to pieces by the women.

As, like Helicon, several other names of places and features in Macedonia appear also in Thrace, in Thessaly and in Boeotia, it was conjectured that they were applied by Thracians who having migrated before the Trojan war and ousted, for a time, the previous inhabitants of Boeotia, continued the Thracian worship of the Muses with the least possible change as regards names of surrounding natural features—a duplication of names that no doubt often caused later writers, ancient as well as modern, to locate at a place in one territory incidents that really occurred elsewhere.

Thus **Pimplea**, now at Litokhoro in Macedonia, is said in one modern mythology to have been a fountain of Mt. Helicon, when it would seem more probable that it was near the banks of the Helicon River in Macedonia, which district is not said, by ancient writers, to have had a mountain called Helicon.

Strabo, writing of the transference of names, observed that the Thracian religious ceremonies were like those of the Phrygians, and he supposed from the song, the

rhythm and the instruments and their barbarous names, that all Thracian music was Asiatic; and thence he deduced that the Phrygians themselves were a colony of the Thracians.

But perhaps it is not illogical to imagine that the current flowed the other way, and that the Mysian Mt. Olympus was really the original home of the Grecian gods—that the unknown genius, priest or poet, who created the first of them, lived at its base and there propagated from the flowers of Eastern thought his new varieties, which have no essential similarity with the myth cultures of any peoples east, west, north or south of the Grecian garden of the gods.

There is more than one Mt. Olympus westward to the shores of the Adriatic, but not one to the east of Asia Minor which, therefore, might seem to be the neighborhood where the first seed of Hellenic classic culture sprouted.

Pausanias; IX. 30.

Strabo; X. 3. § 17. IX. 2. § 25.

201

BAPHYRA

The Spring of the River Baphyra rose twenty-two stadia from Dium.

Its water was the reëmergence of the River Helicon which after flowing seventy-five stadia from its source, sank into the ground near Dium and ran below the surface for twenty-two stadia beyond that place. At its reappearance it was given the name Baphyra and became a navigable stream that finally discharged itself into the sea, without further attempt at concealment.

The Helicon had originally been a surface stream throughout all of its course; but when the women of Dium

taught men for the first time the value of liquor for giving soldiers what should properly be called Dium Courage, and, priming themselves with wine, killed Orpheus, then the horrified Helicon hid itself in the earth, and the gore-stained women found its bed empty when they rushed to the banks to wash and cleanse themselves from blood-guiltiness. The Helicon, rather than be a party to cleansing them, having plunged into the earth continued out of their reach for the distance stated before it rose again in a more quiet neighborhood.

Orpheus is said to have been killed because he taught men things they had not before heard of, things that, as described by Hyginus, were no doubt considered by the women ample warrant for their deed.

Some of the remains of Orpheus were preserved in a stone urn that was set on a pillar near the scene of the murder.

It might have been thought that no other place would dispute the claim of being the site of such an atrocity; but the Thracians did so, and they had what they said was the tomb of the murdered musician. There were nightingales' nests in the tomb, and the voices of those that were bred there were more powerful and their songs more enjoyable than those of other birds of the same sort.

The Springs of the Baphyra, now the Potoki, have been located; and between them and the village of Malathria many foundations of the larger buildings of Dium have been uncovered.

Pausanias; IX. 30.

THE FOUNTAIN OF INNA

The fountain of **Inna** was in the Gardens of Midas whose roses were as remarkable as those of Pæstum.

This was the fountain into which Midas poured wine in order to make Silenus drunk so that he could capture him. His reason for wishing to capture that drunken, fat, pot-bellied old man with a puck nose and a bald head, may be gleaned from the old man's history, for Silenus, too, might have said, "I was not always thus." He was of godly descent, his father being either Hermes or Pan, for in the early times when he was born pedigrees were not kept with scrupulous particularity. He not only possessed the power of prophecy regarding even the most distant future, but, to mortals who could intoxicate and bind him, he was obliged to reveal whatever they desired to know about. Midas was no doubt aware of this and designed to secure some eleemosynary information by drugging the fountain of **Inna**, rather than incur the sacrificial expense for consulting a public oracle.

The tale of the fountain holds another history the very reverse of that of Silenus, a history commencing with a servant and leading up to the conqueror of the earth, for the royal genealogical tree of Alexander the Great sprouted in the garden of the fountain of **Inna** where Perdiccas laid the foundation of the Macedonian monarchy.

This Perdiccas, fleeing for some reason from Greece, came to Lebæa and secured employment as an under herdsman with the King of Macedonia when it was called Pæonia, perhaps about 700 B.C.

The king's wife, who cooked for the household, happening to mention to the King the curious fact that the loaves she baked for Perdiccas always doubled in size, the king became terrified and went crazy, and, discharging the under herdsman, pointed to the rays of the sun that shone down the chimney on to the palace floor, and said, "I give you this as your wages equal to your services."

Perdiccas, in a matter-of-fact way, as if to secure his emolument, immediately drew a line about the sunshine on the palace floor, made three copies of the figure on his chest as a record of the transaction, and quietly departed.

To relish the volume of wit that the king's madness condensed into less than a dozen words to say what he thought of the herder's efficiency, one must hark back to the days when the chimney was a circular hole in the center of the ceiling and showed the sunshine as a golden coin-shaped figure on the palace floor.

Perdiccas went to the gardens that had belonged to Midas, and took possession of them.

They were noted for the wonderful wild roses that bloomed in them and surpassed in fragrance all other roses, although they were overshadowed by Mt. Bermion that was inaccessible from its cold. Each rose had invariably exactly sixty leaves.

Perdiccas prospered and annexed properties after properties until he commanded all of the country and was acknowledged king. From him to Alexander the line ran through Argæus, Philip, Æropus, Alcetes, Amyntas I of Macedon, Alexander I of Macedon, Amyntas II, Alexander II, Philip II, Alexander III, the Great.

About 130 miles from Ancyra, near Thymbrium, another fountain was pointed out to Cyrus as the fountain of **Midas**; that one may have been the Spring at which the king himself was made drunk, or, at which the king drugged the Satyr who made fun of his asslike ears.

Where Pæonia was is now Salonica, and in its center is Ienidja which seems even in its Turkish disguise to sound the ancient fountain's name of **Inna**.

Athenæus; II. 23.

Herodotus; VIII. 137.

203

ÆA

A single mention of the name of the Spring of Æa in one line of Homer is perhaps all that the modern world would have heard of that Macedonian fountain but for a sleepy nod of the poet, or one of his scribes, and a resulting transposition of two names.

The Spring rose near the town of Amydon, and discharged so big a body of clearest water into the River Axios as to cover and conceal the muddy surface of that stream which was two miles wide near its mouth.

Therefore when Homer with two words pictured a map of the place from which Pyræchmes led his Pæonian troops to aid in the defense of Troy, and the line;—

“Axios whose fairest water o’erspreads ‘Æa’”

appeared in the Iliad, the critics who knew of the fairness of the fountain’s waters and the riliness of the river’s, lost little time in attacking the line and putting forward alternative readings that aired their knowledge and made the fountain’s name a household word in reading coteries.

And then the line was blotted out as effectually as, not only the mud of the river, and the town, which was afterwards razed, but as Pyræchmes himself; for that unfortunate warrior was pierced by the spear of Achilles and probably expired under the impression that he fell while fighting the great Grecian hero, although he was really the victim of Patroclus, and the first Trojan ally the latter killed after putting on the borrowed armor of Achilles to frighten the city’s defenders and drive them away from the Grecian ships that they were trying to burn.

The neighborhood of Æa was little less unlucky for

another warrior, as it was on its nearby plain of Methone that Philip Amyntus had his right eye put out by an arrow shot from a long range catapult.

The name of the Axios has been changed to Vardhari, and Amydon is supposed to have been somewhere near its mouth on the Gulf of Salonica.

Strabo; Fragment 20, 23.
Iliad; II. line 1070.

204

PELLA

The Spring of **Pella** rose in an elevation that was surrounded by marshes made by its overflow.

On the elevation a city was founded which received its name from the fountain and became the capital of Macedonia, the royal residence of Philip, and the birthplace of Alexander.

The fish of a lake that formed in the marshes of the Spring grew to a great size, and their fatness in summer was a theme of the epicures.

Among the few clever sayings of the Athenian wit Stratonicus that have been preserved, two refer to the water of **Pella** which was said to produce enlargement of the spleen.

When he saw some sallow-looking men drawing water at the fountain, he asked them if the water was fit to drink; and to their somewhat contemptuous reply, "We drink it," he immediately rejoined, "Then I am sure it is not fit to drink."

While depositing his clothing with the keeper at the Baths, a man who had an extremely prominent belly, he observed, "I see that you receive the bathers' spleens as well as their clothes."

The Spring is supposed to have been in the center of the city, at a spot among the ruins where there is now a fountain whose name the Bulgarians of the neighboring village of Neokhori have shortened to **Pel**.

Athenæus; VIII. 45. and 41.

205

LITÆ

At Litæ a Spring of fresh water issued forth in the middle of the lake that produced chalastricum, a pure white substance closely resembling salt, and supposed to have been carbonate of soda.

It was considered a "truly marvelous fact" that, although this Spring in the salty lake flowed continuously the volume of water in the lake never increased, and that there was no overflow nor any apparent outlet.

Pliny; XXXI. 46.

206

NONACRIS

Seneca quotes Q. Curtius as stating that there was a Spring called **Nonacris**, in Macedonia, whose waters were malignant, but its precise location is not mentioned.

Possibly it was the source of one of the two streams that flowed at the sides of Euripides' tomb at Arethusa, the water of one of which was said to be excellent, while that of the other was deadly.

Pliny; II. 106.

Vitruvius; VIII. 3.

THRACE

207

THE WELL LIBETHRA

From the Well Libethra in Thrace the Muses were said to have derived one of their many appellations, that of Libethrides; as another, Aganippides, was due to their Spring on Mt. Helicon.

The ancients at one period considered Thrace a very large tract that formed the Fourth of the principal divisions of the earth; and that included, with a part of Macedonia, all of Europe to the north of Greece; a part of the world of which the musician and wit Stratonicus said that its year consisted of eight months of cold and four months of winter.

But by about two hundred years before the Christian Era the name Thrace had been confined to a small section at the southeastern end of Europe.

After its early names Perke and Aria, a change of name occurred with nearly every shifting of its boundaries, which have included parts of what have been called Thrace, Eumatia, Macedonia, Mœsia, Bulgaria, Servia, and, in the present time, Roumelia with its division of Gallipoli. Thrace came under the dominion of the Turks one hundred and twelve years after their advent in Europe in 1341 A.D., but, as Servia, won its independence in 1878.

To add to the confusion, Bithynia was at one time called Thrace; and the people in Phocis and in the tract

about Mt. Parnassus and Mt. Helicon were once called Thracians.

Owing to these changes, places may be spoken of as in Thessaly, or Macedonia, or Thrace according to the boundary the writer had in mind; and people of other places may be called Thracians merely because their ancestors came from Thrace.

Nothing is left of the Thracian language, or of those parts of the writings of Strabo that probably shed some light upon its speakers, so that there are only theories to reconcile statements that the Thracians were wild people who tattooed themselves and who lived by war and plunder, with other assertions that the civilization of the Grecians was the outgrowth of that of the Thracians, who invented and cultivated the Muses with all their softening influences in every branch of refining thought.

One method of reconciliation is to suppose that the refined people of Thrace were driven out by uncouth people from the north who then became known as Thracians.

The Muses who, according to late accounts, were brought up on Mt. Helicon were, by earlier genealogies, born in Thrace, when Macedonia was a part of it, on Mt. Olympus which was also the home of the gods; and perhaps it might even be surmised that the original legend was attached to one of the several Mts. Olympus to the east among Asiatic peoples from whom came florid tales of such tissue as the Arabian Nights, and the more pretentious poetry of the epics of India.

Helicon, Pieria, Thebes, and many other names of the Thracians, transplanted to Bœotia thrived there until replaced with Turkish designations. Where Bœotian natural features were lacking for the Thracian names,

some of the latter continued to be used with seeming irrelevancy, as when the Muses were styled the Libethrides although the Spring that gave them that name was a Thracian fount and not a fountain of Boeotia.

The modern Servians have all the conflicting characteristics of the ancient Muse-creating Thracians; they have a love for literature, and a rich poetic spirit expressed in a soft, melodious language. And they have a bent for war that has allowed them few periods of peace during many centuries.

They are not only warful themselves but the innocent cause of war among others, as the shot of one of them in 1914 was made the pretext for the most widespread conflict of which the human race has any record.

The Well **Libethra** was near Dium, the modern counterpart of which, Malathria, is taken to be a corruption of Libethra.

Orpheus was buried at Libethra by the Muses, and at their request Zeus placed the musician's lyre among the stars where it may still be seen as one of the many bright instruments in the celestial orchestra that produces the music of the spheres.

Before this apotheosis, however, the rescued lyre was exhibited at Lesbos in the temple of Apollo whose priests sold it to Neanthus. If Neanthus dreamed of succeeding to the fame of the original owner he was rudely awakened by the dogs of his city who ran to him from all quarters at the sound of his opening chords and incontinently tore him to pieces.

While the remains of Orpheus were being searched for to inter them, the dismembered head made its whereabouts known by the sweet sounds that continued to issue from its lips.

The head also was preserved at Lesbos and is said to

have uttered oracles from the bottom of a cave, in that island.

Strabo; IX. 2. § 25. X. 3. § 17.

Ovid; *Meta.* XI. Fable 1.

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TEARUS

The very remarkable Springs of this river came out of a single rock in the southeastern part of Thrace.

It is not only surprising that there were thirty-eight of these fountains issuing from one rock, but more astonishing still that they came out of the rock at temperatures varying from cold to warm.

Their waters passing from the Tearus into first one river, and then another, finally reached the Ægean Sea through a third, the Hebrus River.

When Darius came to the sources of the Tearus, on his Scythian expedition, he halted his army about the Springs for three days; and he was so much impressed with them that he put up a pillar bearing an inscriptive testimonial to the virtues of the waters—and to his own, as one authority dryly expresses the matter.

The wording of the laudatory tablet gives no clue to the particular virtue of the Springs, but as even in a modern army, surrounded with every hygienic safeguard, a little stick eighteen inches long is among the most prized possessions of the privates, one can easily fancy how much Darius' half savage, unsanitary and scratching soldiers appreciated these Springs when they learned that the waters had curative properties and were a specific in cases of mange, itch and other irritations of the skin.

The tablet was inscribed;—"The Springs of the Tearus yield the best and finest waters of all rivers; and a man,

the best and finest of all men, came to them, leading an army against the Scythians, Darius, son of Hystaspes, king of the Persians, and of the whole continent."

The river is now called the Teare.

Herodotus; IV. 89.

209

THE TRITONIAN LAKE

Tritonis was a lake in the vicinity of Pallene, a city of Thrace, of which Vibius Sequester says, when a person has nine times bathed himself in it he is changed into a bird. The water may, after long use, have caused an efflorescence that suggested the down of young birds, or, it may have had such an exhilarating effect as to give its users that buoyant sensation sometimes described as "feeling as light as a bird."

The waters of the Clitumnus, a small river in Umbria, were believed to give white calves, so much required for sacrifices, to cows who drank of them; a belief that was still current in the time of Boccaccio.

Pallene was on the western of the three Salonica peninsulas, that one now called Kassandhra, and was one of the places designated as the battleground of the gods and the giants.

Ovid; *Meta.* XV. line 355.

MAGNA GRÆCIA

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MAGNA GRÆCIA

Long before Evander's herds were straying through the bogs and wastes about the hills over which Rome was afterwards built, there was opulence and art and literature among the Grecians. This was shown in the shields of the soldiers at the siege of Troy, by the materials they were made of, by their decorations and by the subjects portrayed in the designs they bore.

Although the mooted question whether Homer's works were originally in writing may never be settled, there is much evidence that they might have been written, even had they been composed a thousand years earlier. The Letters of Bellerophon are as well known as those of Junius; Homer himself describes them as sealed, and, "With things of deadly import writ therein" (*Iliad*; VI. line 215), a description indicating, not only Homer's familiarity with writing but, that the art was practised before his period; indeed, two hundred years before the time of Homer, his hero Ulysses wrote instructions to his business managers, in letters that were preserved for generations thereafter (*Pausanias*; VIII. 14). Five hundred years before those instructions were written, Moses received the Ten Commandments in writing; five centuries before the time of Moses, Cadmus introduced writing into Greece—and no one knows for how many centuries before Cadmus' day his countrymen, the

Phœnicians, made use of the alphabet, nor, how many ages still earlier the Egyptians began to write their records in the characters that anyone may still, not only see but, readily learn to read on the obelisks that today adorn thoroughfares in European capitals and in New York.

It may, therefore, be justifiably supposed that in Homer's time there were other authors, and that in earlier ages among the Greeks there were writers whose works, like numbers of those that are known to have been produced centuries later, were destroyed by fire and decay, or dropped out of sight in places where it is to be hoped they may still some day be found.

With the advantage of the long time allowance their earlier beginnings gave them, the continental Greeks had located in their own territories nearly all the events of mythology evolved by them, or in Egypt, Assyria, or elsewhere, before the dawn of refined writing in Italy had begun to illuminate its literature; so that, when the Romans entered the race of writers, there were few remarkable incidents left to attach to Italian Springs, save such as were connected with local affairs. Therefore, while something of religious and world-wide interest occurred at many of the Grecian Springs, the history of most of the Italian Springs beyond the boundaries of Rome, might be condensed in the general statement that they also bubbled and ran—though, but for Roman and other armies, the Greek writers would no doubt in a few ages have filled every Italian fountain as full of legends and interest as were those of Greece across the Adriatic Sea; for Italy itself was Greek in name and ownership before it was Italian.

Owing to the catchword "The Boot," the outline of the map of Italy is probably visualized more readily than

that of any other country in the atlas. The toe of the boot, by which so many barbarous tribes were kicked into civilized shape, forms a rough outline of a shoe, and the shoe part was called Italy when still Grecian and before any other portion of the peninsula received the name, which was derived, according to one deduction, from Italus who went there about 1710 B.C. with his brothers Cœnotrus and Iapyx, three sons of the Arcadian Greek Lycaon whose descendants gave names to so many places in Greece itself, the three sons being the first of all colonizers to leave the motherland.

The toe of the boot was at first called Cœnotria, then Italia, then Bruttii, and finally, Calabria. The heel was at first called Iapygia, after Iapyx, then Massapia, then Calabria, and, finally, Terra D'Otranto.

Others from Greece, swarming over the Brobdingnagian boot, covered it with settlements, so that in time the lower part of the peninsula, for a third of its length, came to be called Magna Græcia.

Several of the cities of Magna Græcia are said to have been founded at the close of the Trojan war, and in proof that Epeius founded Metapontum the people of that city exhibited in the temple of Minerva the tools with which he made the wooden horse.

Nothing, however, is known of the careers of these cities before 720 B.C. when the history of Sybaris begins; still, it is quite possible that people from Troy, and elsewhere, were stranded on the peninsula and appropriated settlements of the dwellers they found there, just as the Cœnotrians did in 1710, for there is no account of any discoverer of anything but desert islands who ever landed where someone else had not preceded him.

The Cœnotrians found the Siculi in possession, and allowed them to cross over to the neighboring island and

substitute Sicily for Thrinakia, or whatever the Sicani, their predecessors, had called it when the still earlier Elymi or Læstrygones bestowed it on them, no doubt with all that innate and charming courtesy that has invariably prompted primitive tribes to relinquish their estates to the last arrivals and seek accommodations at a distance if the new discoverers were unwilling to accept their offers of servitude.

Charming concession has, however, not always been one-sided in these early meetings, for there are many instances of the courtesy of the discoverers themselves; the Greek arrivals of the VIIIth century cheerfully accepted the servitude of the Cœnotrians; and, though there are no evidences of the extravagances of Columbus, or of what vast sum, in the aggregate, was paid to the Indians of North and South America, the lavishness of the Quakers in Pennsylvania, and of the Dutch in New York, is an open secret, the latter having without a quibble accepted Manhattan real estate at a figure that no one would think of asking for it today.

That Magna Græcia, from 720 down, cultivated the arts, no less intensively than the mother country, may be judged from the remarkable beauty of the designs on their coinage; and their literary productions were doubtless of an equally high order, though they did not survive the maelstroms of misfortune that the coins passed through unscathed.

The material prosperity of the country was prodigious, and led to a luxury of living that is still the standard for valuing a voluptuary—a standard set by one of its cities, Sybaris.

The wealth of Magna Græcia became coveted by many outsiders for whom its most effeminate cities were an alluring and easy prey, as they were, too, even for the

hardier of their own neighbors. Foreign leaders, from King Alexander of Epirus in 332, to Hannibal in 207, who came to the country ostensibly as friends and to aid it against enemies, quickly found pretexts for pillage and destruction, from which the impoverished victims never recovered.

With the defeat of Pyrrhus in 275 B.C., the southern end of the peninsula came under Roman dominion, and shortly before the Christian Era the cities of Magna Græcia were Greek only in name—and, generally, the name was all that was left of them; such as had not crumbled to broken bricks and stones, or dust, in the weakness of age, had shriveled to villages, or even to a single building; and under successive plagues of Norman, Saracen, and malaria, these had disappeared so thoroughly 1300 years ago that the locations now assigned to them are in many cases admittedly merely conjectures that such and such waste tracts were once covered with the grandeurs that were Magna Græcia.

Strabo; VI. i. § 4.

Pausanias; VIII. 3.

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THE FOUNTAIN OF BLOOD (In Sybaris)

The three sons of Lycaon who migrated in 1710 B.C. and settled in what is now the lowest part of the Italian peninsula, apparently incorporated with the people they found there, and forgot Greece and even its language. And these, in turn, some 500 years later probably absorbed a number of stranded soldiers and refugees from Troy; so that 500 years still later, in B.C. 720, when the colonists of less primeval Greece reached the district.

they regarded the older population as Barbarians, and in the course of time enslaved them.

The first of these later day Grecians, to whose presence the name of Magna Græcia is due, were from Achaia; and the first city they founded, or occupied, was Sybaris.

Probably they came from the Achaian town of Bura, the home of the unfortunate fountain of **Sybaris**, as that name was given both to the new town and to one of the two rivers between which it was located, at a distance of some three miles from the Tarentine Gulf.

The city was no less unfortunate than the fountain—their ends, like their names, were exactly the same; they were both drowned; the city, by a river; and the fountain, by the sea. The water of the Sybaris river turned sheep and cattle black; caused horses to shy; and made men swarthy, hardy, and curly haired. The other river, the Crathis, caused whiteness in the animals, and made men fair and effeminate, with straight hair of a peculiar gold-red tinge; it had, however, the property of curing some kinds of disorders, and the Croton people may have shown a grim conception of fitness in selecting it as the instrument in their treatment of Sybaris.

Anciently these rivers followed separate routes to the sea, but now they join three miles before they reach the Gulf, a union that seems to confirm the statement that the Crotoniats changed the course of the Crathis to inundate the Sybarites.

Nearly a century later, the waters of the Crathis were again disturbed when one of its feeders, now called Bussento, near the city of Consentia, had its course temporarily changed while the body of Alaric was buried in its bed. When the interment was completed, the waters were restored to their former course, and all of the grave diggers were killed, as a double assurance that

the last resting place of the Visigoth would never be revealed.

The Sybaris, now called the Cosile, rose in the Apennine mountains quite twenty miles away, and the city itself had no local Spring until a short while before its complete destruction by the neighboring town of Crotona, when a miraculous Fountain of Blood gushed up through the floor of the temple of Juno.

The people of Sybaris had then become unbearably immoral and arrogant, through generations of luxury and indolence fostered by a delicious climate, and made possible by great wealth that a hiatus in history regrettably leaves unaccounted for.

The life rule of typical "Sybarites" seems to have been "Eat, drink, love and waste away with pleasure." They looked upon any kind of work, not only as disgraceful, but as so irksome that as one of them expressed it, even to see a person working made his bones sore; to which an auditor languidly rejoined that just to hear work spoken of gave him a pain in the side.

Some of them may even have eaten from an attendant's mouth, to avoid the labor of chewing, as did Sagus the King of the Mariandyni.

Indeed, according to one of the local poets of those days, not even the chewer's labor was required, for, as Metagenes wrote, the Crathis and the Sybaris rivers, acting as butlers, bore down to the Sybarites self-cooked foods in regular courses which he describes, in full from hors d'œuvres to pastry, as swimming around everywhere and rushing into the mouths of the languid voluptuaries.

Prizes were given for the invention of delicious dishes, and the profits secured by a year's patent on such built up a large body of Edisons of the kitchen who amassed

wealth in creating new delicacies, and flavors so subtle that the mouth was covered and the hands were gloved while the artist compounded them to the accompaniment of inspirational music.

Cooks who served the most exquisite dainties were crowned, and Smindyrides gave a fair field to rivalry in his own household by employing a catering and kitchen staff of a thousand slaves. That was in the heyday of the city's prosperity, which perhaps reached its height about 580 B.C.

In the care and adornment of their persons effeminacy was carried to extremes; after a vapor bath, and when their faces had been smoothed with pumice stone and made whiter than milk, they were washed in perfumes from golden ewers, and anointed with costly and sweet smelling oils.

They wore embroidered robes and cloaks of purple and scarlet and gold, of apple green, of blue, and of fiery red; and one of the garments of Alcisthenes was sold for the equivalent of \$120,000.

Rewards were given for the invention of new pleasures, and there was no extravagance that they did not think nothing of.

At the evening meal there were entertainments by dwarfs and conjurors, athletes and dancers, tragedians, comic actors and rhapsodists. Music was a matter of routine; the harp, or the lyre, or the flute, were no less equipment of the culinary department than pots and pans.

The slaves were flogged to the melody of the flute, and the horses were trained to dance to the strains of the same instrument—an accomplishment that in the end brought disaster to the Sybarites' cavalry, whose formation was destroyed when the wily Crotoniats fluted familiar airs that set it to prancing on the battlefield.

The rooms of the dwellings were scented with burning incense, and the floors, when not strewn with flowers or fragrant herbs, were sprinkled with exquisite perfumes; while, in the matter of decoration, the houses excelled in magnificence the temples of the gods.

To make riding easy, more clothes were put on their horses than on their beds; and three days were consumed in going an ordinary day's journey. Such as walked, were followed by slaves carrying folding chairs for frequent rests in the awning covered streets.

There were attendants skilled in lulling to sleep, notwithstanding the absence of all noise, for no brazier, carpenter or smith, or anyone employed in a trade that might disturb slumber, was allowed to live in Sybaris, from which even the rooster was excluded, until his crowing had been stopped.

After generations of such luxury and indolence, a Crotonian army of 100,000 easily conquered 300,000 Sybarites, and, turning the Crathis river into the city drowned it out of existence; a catastrophe that might have been foreseen in the Fountain of Blood that flooded the temple while the statue of Juno turned away its head in token of anger at the wickedness of the inhabitants—indeed one account even intimates that the flooding of the city was the work of the miraculous fountain, which the inhabitants strove to stifle with heavy slabs of brass that they piled upon the temple floor in frantic but all vain attempts to stop the resistless flow, whose effects, whatever the cause, are still to be seen in a desolate swamp, pestilential to all but the vast herds of buffaloes that flounder through it today—a swamp that covers the tract on which the unfortunate city flourished during a short but merry life of only 200 years, for nothing is known of its existence between 700 and 1184 B.C.

when according to one account it was settled by soldiers from Troy.

Athenæus; XII. 21. XII. 14.

Strabo; VI. 1. § 12 and § 13.

212

THURIA

About 443 years before Christ, the Athenians sent out a colonizing party that included the historian Herodotus, and these, under the direction of an oracle, founded a settlement a short distance from the ruins of Sybaris, where there was a fountain known as **Thuria**, from which the city derived its name, **Thurii**, and Herodotus his, of **Thurius**.

The town was laid out, by Hippodamus an Athenian architect, with streets crossing at right angles, a new arrangement devised by him and used for the first time but one in **Thurii**. An amusing account of the establishing of a new city is given in Aristophanes' comedy "The Birds," wherein the founder's secretary describes himself as from **Thria**, so evidently **Thurii** that it is interesting to think of this town as having probably produced more shouts of laughter than any other city in the world, for even a place, that has contributed to the gaiety of nations, is not lightly to be forgotten.

"The Birds" meant were no doubt the feathered descendants of the transformed companions of Diomed; they bred in southern Italy until the Christian Era, and showed their human origin in their choice of food and their approachability.

The novelty of Hippodamus' block system in streets perhaps had such a counterpart in his political life as that which extended the reputation of a modern senator,

for it is said that Theano, a lady of Thurii, wrote to him at considerable length on the subject of virtue.

The Thurians made a wine of repute, and enjoyed a long period of prosperity, but the city became almost depopulated through the oppressions of its neighbors; the Romans repeopled it, and changed its name to Copiae, but even that promising appellation failed to stabilize its fortunes.

Maybe a clue to its oppressors and their oppressions is to be found in the meaning of the name *Bruttii* (runaways), that the district in which Thurii was situated—the ancient land of Lycaon's youngest son *Ænotrus*—received about 390 B.C., at which time, the many slaves, who for years had sought asylum in the tract, having become numerous enough to gain domination, the designation for runaway slaves was appropriately applied to it.

History repeated itself 300 years later when Spartacus, the oratorical gladiator of the "Readers," who was also a runaway slave, after hiding for some time in Vesuvius issued from its crater in an eruption that did more damage to Italy than any that the volcano itself has ever produced. Proclaiming the freedom of the slaves, he attracted a following that at one time numbered 100,000 and, between 73 and 71 B.C., devastated the country from the Alps to the sea at its southern extremity, where, in Thurii, he located his headquarters. He was conquered and killed at the river Silaure, and, as a warning to any bandits still left, the Appian Way from Rome to Capua was columned with the corpses of 6000 of his followers.

While at Thurii, Spartacus held great fairs to which the countryside flocked to buy the booty of his raids and robberies, and perhaps this was not the first time that the honest traders of Thurii had suffered the oppression of being forced out of business by merchandising marauders,

who dealt in wares that cost them no more than did a draught at the city's Spring.

Nothing more definite can yet be said of Thurii's site than that it was somewhere in the vicinity of Sybaris, on the Tarentine Gulf.

Strabo; VI. 1. § 13.

213

MEDMA

The city of Medma within sight of the Lipari, Homer's islands of Æolus, appears in strange contrast with that of Locri, for, although it was settled by people from that wide-awake town, it furnished but very few lines for the pages of history.

It, however, endured long after many of its more famous neighbors, and still existed in the VIth century A.D., after which time it was destroyed, probably by the Saracens.

Medma took its name from a fountain of which even less is recorded than is told about the town; it is described only as a copious fountain, but the quality as well as the quantity of its waters seems to be vouched for by the length of the life of the settlement.

Its ruins are found on the right bank of the present River Mesima below the town of Nicotera.

Strabo; VI. 1. § 5.

214

LOCRIA

The first settlement of the Locrians in Magna Græcia was made at the fountain of **Locria**, about 710 B.C.; but

some three or four years later another site was selected, and the story of the abandoned fountain is lost.

If the tale should ever come to light, it is to be hoped that it will furnish more savory reading than the record of a Spring of the Locrians in Greece, which is notorious for the stench it sent forth, and still emits, and which was supposed to be due to the poisoned body of the Centaur Nessus who was buried at the foot of Mt. Taphiassus from which the Spring, which formerly contained clots of blood, continues to issue. (See No. 178.)

The colonial Locri was the first Grecian city to put its laws in writing, and to set in them fixed penalties and punishments instead of leaving such to the discretion of the judges. Zaleucus devised the system, but others, attempting to extend it to cover all possible offenses, brought it into disrepute, as it was contended that with many laws more lawsuits were fostered, just as sickness increased with the number of physicians.

Zaleucus is said to have once been a slave shepherd. He suffered the loss of an eye to save an eye of his son who had incurred a penalty that required the loss of two; and he killed himself because he had violated one of his own laws.

The Locrians were celebrated for their devotion to the Muses, and for their lyric poetess, Theano of the Vth century B.C.

In music they competed successfully with the greatest performers in Greece, and, in one instance, under a handicap that only the assistance of the Muses themselves could have overcome, as was strikingly portrayed in a statue of one of their musicians, Eunomus, with his harp and a grasshopper on it, which immortalized an incident in one of his contests at the Pythian games when, a string of his harp having broken, a grasshopper alighted on the

instrument and, supplying the sound of these severed string, enabled him to win the prize.

They were noted, also, for their athletes, of whom Euthymus, who laid the Temesa ghost, was one. And their valor in war was shown when 10,000 of their soldiers defeated 130,000 Crotoniats on the banks of the Sagras River, and made "A victory of the Sagras" equivalent to "incredible." That defeat is all the more astonishing because, only a generation before, the army of Sybaris was whipped by that of Crotona when outnumbered three to one. But even more remarkable is the statement that the noise of this battle was heard in Greece, at Olympia, during the celebration of the games that were being held there at that time. The victors then, however, were led by their strong man Milo, who, made up to represent Hercules, was an army in himself and performed exploits as remarkable as his feat of eating an ox which he had carried around the stadium of Olympia after killing it with one blow of his fist. At another time he reversed the feat of Samson and, with his arms as pillars, held up a falling assembly building long enough to enable the company to make their escape uninjured.

Nothing is now left of Locri but the basement of a Doric temple, to Proserpine, that houses a farmer's family: it is near the sea coast and some five miles from the modern town of Gerace by the River S. Ilario.

Strabo; VI. 1. § 7.

215

THE WELL LYCA (Temesa)

The Well **Lyca** was in the very ancient town of Temesa, or Tempsa, somewhat south of the present

Lao River, a stream that marked the northern limits of Bruttii.

Homer mentions its copper mines and the lucrative commerce they gave it with over-ocean countries.

Even earlier still it was known, to its sorrow, by Ulysses as it was in later times by Spartacus; and there seems to be no record of any period when the climate of southern Italy, and its adjunct Sicily, was not congenial for some description of pirate or bandit.

The Well apparently received its name from the ghost Lycas, and was connected with the river Calabrus, from which Laus and the present Lao perhaps come by lazy locutions.

Pausanias saw the Well represented in a painting which was a copy of a still older work of art. The picture, in addition to the Well and the river, and the town of Temesa, portrayed the Ghost, dreadfully swarthy and most formidable in appearance, and dressed in a wolf-skin.

The legend was, as expressed in the painting, that Odysseus, when on his adventurous voyage home from Troy, touched at Temesa where one of his sailors became intoxicated and offered violence to a maiden in the town, with the result that the people stoned him to death.

Odysseus probably considered it a case of tit-for-tat and a closed incident, and he sailed away. But the ghost of the sailor, with a heart as wolfish as his skin, was not so easily satisfied; it returned and persecuted the town so relentlessly, killing indiscriminately the young and the old, that the inhabitants decided to abandon the place and to sail away from Magna Græcia.

The Pythian Priestess, however, bade them stay, and commanded them to build a temple to the Ghost, and to give it yearly, as wife, the handsomest girl in the town;

all of which being done, the persecutions of the specter ceased.

Afterwards, in 476 B.C., the athlete and boxer Euthymus, returning victorious from the contests in the 76th Olympiad, landed at Temesa on his way home to Locri on the other side of the Peninsula, and, seeing the latest wife of the Ghost sitting in the temple, in a thick grove of wild olives, fell madly in love with her, and, waiting till midnight when the Ghost appeared, attacked him with such fury that the Shade fled in terror and dove into the sea, or perhaps into the Well, and was never seen again.

Euthymus thereupon married the Ghost's widow with great pomp, and lived to an advanced old age—in fact, he never died, but left mankind “in some other way,” as the legend tantalizingly puts it. There is, however, a fascinating pleasure in concluding that the Ghost could have supplied the missing links in the mysterious disappearance, and could have explained the real connection between itself and the Well that seems to have acquired its name.

Euthymus was deified by command of the Oracle of Delphi, and had two statues erected to him, one at Locri and the other at Olympia; and it was considered “the most wonderful circumstance ever known” that both statues were struck by lightning on the same day.

Pausanias; VI. 6.

Pliny; VII. 48.

216

LEUCA

Iapyx, that one of Lycaon's fifty sons who gave the present Terra D'Otranto its ancient name of Iapygia,

may be supposed to have taken the shortest water route by which it can be reached from Greece, crossing, as did Hercules, where the opposite shores of the Adriatic are within forty miles of each other, and to have landed near the little village of Leuca on the headland that is still called Cape Leuca.

The village had a Spring with a fetid odor; a Spring that owed its origin to the feat that necessitated the trip Hercules took in order to kill twenty-four monstrous snake-footed giants. They were immortal on their native soil in Greece, and, therefore, Hercules dragged them from it, and across to Leuca where he killed them.

The surrounding district took its name of Leuternia from their presence, and the streams from their wounds gave rise to the Spring, whose unpleasant odor may explain why the place never grew beyond the limits of a hamlet, while other settlements in Iapygia became great and celebrated cities, of which the chief was Tarentum, whose prosperity and progress in the arts and in letters, and whose subsequent luxury and laziness were as remarkable as those of Sybaris.

Tarentum was founded, two years after Sybaris, by the Spartan Phalanthus whom an oracle directed to make a city where he saw rain from a clear sky. Becoming despondent after a long search for a rainy district that was cloudless, he lay down with his head in the lap of his wife, who, in monkey fashion explored his hair.

While thus tenderly engaged she wept in sympathy with her husband's sorrows, and her tears falling on his face revealed the oracle's meaning, and indicated the site that Phalanthus was seeking—for his wife's name was Clear Sky, Æthra.

That night he founded Tarentum. That is to say, he

took from the Barbarians the town they had already built there.

From that inauspicious beginning, with an apparently impossible riddle for solution, an unkempt and verminous state of poverty and despondency, desperation and tears, sprang Tarentum, which became a wonder of wealth and luxury; a case in curious contrast with the history of the two dozen giants, practically endowed with immortality, and with every initial prospect of unending greatness, who founded nothing better than a village Spring with a fetid odor.

Some of the forms of luxury enumerated as fads of "Sybarites" were invented at Tarentum, or, more probably, were introduced there by exotic Eastern people who were attracted by its enervating climate, which gave it a record for indolence that has never yet been surpassed if, as is said, it observed more holidays and festivals than there were days in the year.

It endured several centuries longer than Sybaris, but in the end it suffered the fate of all other Magna Græcia cities, and by B.C. 123 it had fallen into decay.

It was plundered of its works of art and its vast quantities of gold and silver, and was literally pulled to pieces, so that hardly a trace of the old city can now be found.

The modern town that bears the name today is the largest in that part of Italy, but it easily finds accommodation in the space that the ancient town allotted to its citadel.

Strabo; VI. 3. §5.

217

ELA

The city of Ela was so called from an excellent fountain. The name is found in different forms, which how-

ever always retain the original three letters, such as, Elea, Hyela, and Velia.

The town was originated by the Phocæans in 540 B.C., and a system of philosophy, and a Gulf were indebted to the fountain for their designations; the Eleatic Gulf in the nearby coast; and the Eleatic Philosophy originated by Xenophontes. The philosopher wrote a poem describing the founding of the city, but that work has been lost with such pictures and praises of the fountain as it no doubt presented.

The basic theme of the Eleatic Philosophy was the oneness of the Divinity. Zeno and other notables were born in the place, which was described as an inconsiderable city that was nevertheless capable of producing great men.

The ruins of the town are about a mile and a half from the mouth of the Alento river, the ancient Hales the offspring of the fountain.

Strabo; VI. 1. § 1.

ASIA MINOR

MYSIA

218

CAICUS

The sources of the Caicus river were in a plain near the village of Gergitha.

The river flowed through a very extensive and fertile country and entered the sea thirty stadia from Pitane where was the dragon that Apollo hardened into life-like stone, at the moment its gaping mouth was about to snap at the head of Orpheus which had floated through the sea from Thrace.

The modern Menduria is supposed to be where Gergitha was, and the Caicus flows into the bay that lies southeast of the island of Lesbos across the channel.

It was at the mouth of the Caicus that Auge of the Spring of **Tegea** was stranded with her infant, who became king of the country.

According to one account the Caicus was really the Mysius river that, tired of its Spring and its banks, plunged into the earth for novelty and came up again as a new Spring that was called **Caicus**.

Strabo; XIII. 1. § 70.

Ovid; Meta. XV. line 275. XI. Fable 1.

219

ASTYRA

The Springs of Astyra were considered remarkable because they produced black water.

The water was hot and was used in baths in the Mysian town of Atarneus, which was opposite the island of Lesbos.

The town was acquired by the people of the island of Chios, in 546 B.C., as a reward for surrendering to the Medes an absconding revenue collector named Pactyas.

Besides the Springs of peculiar black water, the town contained a temple of Artemis.

The present village of Dikeli-Koi is supposed to occupy the site of the ancient town.

Pausanias; IV. 35.

220

THE ROYAL FOUNTAIN

The water of the **Royal** Fountain was warm but sweet.

It was in the town of Prussa at the northern foot of Mt. Olympus in Mysia.

The warm water was used for bathing purposes, and the old baths are still in existence.

Athenæus; II. 17.

221

DASCYLUM

The fountain of the village of Dascylum was described as similar to the **Royal** fountain, its water being warm and sweet; but neither the fountain nor the village has yet been located.

Pausanias says it was in Caria in a plain called White, and that the water was sweeter to drink than milk.

Pliny; V. 40.

Pausanias; IV. 35.

THE ARTACIAN FOUNTAIN

On their way to Colchis to get the golden fleece the flying ram had given to his rider Phrixus, the Argonauts having passed through the Hellespont and into the Sea of Marmora landed near a hilly island whose eminence was called Arctos, where there lived a lawless race having six hands, two additional hands growing on each side below the shoulders.

The landing was at the **Artacian** Fountain, which perhaps took its name from Artaces who is mentioned as the leader of one of the local tribes only normally endowed with hands, but no particulars are given in regard to it save that, in after years, a settlement was founded by the Spring and became the suburb of the large and thriving city of Cyzicus.

Artaces himself unfortunately lost his life in a very strange way within twenty-four hours of the Argonauts' landing, which was apparently made for the purpose of obtaining a heavier anchor than the one they had on board, one which, like the heavier anchor they selected, was a stone; the light one, which they threw away without ado at the fountain, subsequently became a holy object of veneration, and was set up in the temple of Athena where it was called "The Fugitive Stone," because until it was made fast with metal bonds, it had an unanchorlike tendency to run away.

While the crew were rigging their new ground tackle, a party of well-disposed people of the neighborhood approached and advised them to row some eight miles farther on, to the town of Cyzicus, and accordingly, when their anchor arrangements were completed, they proceeded to the place indicated by their new-found friends.

The ancient suburb is described as now "the miserable town of Erdek."

Apollonius Rhodius; I. line 956.

223

CLEITE

The town of Cyzicus, circa 1263 B.C., was a new one set in a plain about the hilly island in the vicinity of the **Artacian** Fountain. It had been planned by and named after the King of the Doliones who had met the Argonauts at the **Artacian** Fountain; he was a young man, about the age of Jason who was then twenty years old; his beard was just sprouting, and he had only a few months before married Cleite, a lovely fair-haired girl, a daughter of the King of Rhindacus who was a celebrated soothsayer named Merops.

Cyzicus afterwards became a splendid city noted for its buildings of white marble, and for its temple whose walls, of the same material, were pointed up with gold instead of mortar; for the beauty and value of its gold coinage; and for the production of a popular perfume called Cyzican ointment.

The Spring of **Cleite** gives ample proof that there were at one time some who grieved o'er others' griefs sincerely, and that the nymphs of Mysia were no less tender-hearted than those of Phrygia who saw Marsyas flayed.

When they reached the town, the Argonauts were made welcome and were given a banquet, and their stores were replenished with sundry provisions, among which was included a plentiful supply of "Sweet Mead" which apparently served the prehistoric pirate in place of the rum of his counterpart of later periods, for mead, not-

withstanding its soft name, seems to have provoked pugnacity and bleared the eye as readily as rum; even on the eve of the outset of the voyage, after a few draughts of it one of the crew, Idas, called Jason a coward, and offered to fight a god if one would show himself; and Idmon, another member of the band, called Idas a fool; and only the intervention of some of the others and the soothing melodies of the lyre of Orpheus averted a fight.

At dawn of the day following the banquet, the voyage was resumed, but at the mouth of the harbor they were ambushed by the men of half a dozen hands, who had endeavored to block the channel with rocks and prevent the Argo's exit. A few of the crew, however, led by Hercules, soon killed every member of the band, and the boat proceeded on its way.

Late in the afternoon a violent storm arose, and during the night they were blown ashore where, on landing, they were hotly assailed by the inhabitants, several of whom were slain before they could be driven off.

By the dim light that struggled through the heavy storm clouds after daybreak, they discovered to their infinite amazement and chagrin that the men they had killed were some of their late hosts, among whom was Cyzicus himself, and also Artaces. In the double darkness of the storm and the night, the Argonauts had not recognized the island, to which they had been blown back, and neither they nor the other party saw that they were fighting with friends.

Both sides were plunged in grief at the terrible misfortune, and the young wife in her anguish hanged herself, an additional awful deed that harrowed the feelings of even the wood nymphs; and the innumerable tears of those gentle and sympathetic beings saturated the earth

which spouted them forth as a Spring that men called by the storied name of **Cleite**.

Some of the foundations of Cyzicus are still faintly traceable in the present cherry orchards and the vineyards in the vicinage of the village of Bal Kiz, in whose last syllable may also be faintly traced a kind of ruin of part of the name of the ancient city.

The Spring of **Cleite** was also called **Cupido**.

Apollonius Rhodius; I. line 1865.

224

JASON'S SPRING

The terrible storm, that drove the Argonauts back to Cyzicus with such sad results, continued with unabated fury for twelve long dreary days and nights, during which, the usual funeral rites having been performed, the leaderless people seemed to lose all interest in life, taking no thought of aught but their bitter grief. Their ordinary occupations ceased, the housewives prepared no meals, and such as eat a few mouthfuls partook of uncooked food.

And during all that time the Cyzicans continued their lamentations, and the wood nymphs in their softer strain poured forth their grief and fed the fountain of **Cleite**.

At the end of the twelfth day, however, the shrill note of the fair-weather Kingfisher was heard again, and the Argonauts immediately repaired to one of the neighboring heights of the Dindymus range, to offer sacrifice to Rhea and beseech her to hasten the end of the violent winds—and during all of the ceremonies they were obliged to beat their bucklers with their swords to drown the lugubrious sounds of the islanders' mourning wails.

Having besought the goddess to give them a sign that their sacrifice was acceptable and that she would be propitious, the kindly deity vouchsafed them several signs, the most practical and useful of which was the gushing forth of a Spring on the hill of Dindymus, which had always theretofore been dry and fountless—and that Spring came to be called **Jason's Spring**.

As the Spring bubbled up and babbled cheerily down the hillside, the winds were hushed and the delayed voyagers lost no time in following the streamlet to the shore and rowing away on the long and gentle swells with which the bosom of the sea rose and fell in the quiet sleep that followed its exhausting fortnight's fury.

As there seems to be no subsequent mention of this Spring, it is possible that when it had served its purpose, as one of the signs, the mountain reverted to its previous dryness.

Apollonius Rhodius; I. line 1148.

225

PERPERENA

The Spring at Perperena petrified the ground wherever the water touched it.

Perperena is one of several places at which the historian Thucydides is said to have come to his end about 401 B.C.; and a neighboring mountain called Alexandreia was said to have been where the three goddesses met in contention for the beauty prize awarded by Paris.

The town was southeast of Adramyttium near the Caicus river, but there are no ancient remains even of the latter and more important place.

Pliny; Nat. Hist. XXXI. 20.

BITHYNIA

226

PEGÆ

The Argonauts, in their eagerness to put so much sea between themselves and sorrowing Cyzicus that no storm could blow them back to the sound of its sighs and sobbings, rowed with a vigor that, before nightfall, completely exhausted the energies of all but hardy Hercules, who, long after the others had laid aside their oars in utter fatigue, continued to force the vessel forward in laboring plunges that made her timbers creak and groan at every stroke. No single oar, however, could bear the strain indefinitely, and in the middle of one giant pull the overtasked ash broke at the tholepin, and drifted far behind in the frothing wake while the hero was being assisted to raise his bulk from the bottom of the boat.

The hastily organized expedition, composed for the most part of soldiers, soothsayers and farmers, was provided with no spare parts and was therefore under the necessity of going ashore again to make another oar to replace the one the sturdy strokes of Hercules had broken. The landing for this purpose was made at the mouth of the river Cios, and Hercules, glad enough of a respite from the raillery of his friends, immediately plunged into the forest to select a suitable tree from which to make a strong man's oar.

In the meantime, his young friend Hylas, solicitous about the hero's supper, took a brazen pitcher and went

into the woods to find a sacred Spring, for water with which to prepare the evening meal. Beneath the crest of Mt. Arganthus he found the fountain of **Pegæ**, a liquid abode loved by the Thynian nymphs. Around it grew many rushes; the pale blue swallow-wort; the green maidenhair; and blooming parsley and couch grass.

Over it, from the boughs of the trees of the wilderness, hung dewy apples; and in the meadow it mothered there rose fair lilies grouped with purple poppies.

The fountain was presided over by an æsthetic nymph who was just rising from the lovely Spring as Hylas approached along the path where it was lit by a beam of the warm June moon that shone through an opening in the forest foliage, and clearly revealed his curly auburn locks, and the sweet grace and blush of his beauteous body, a boyish beauty that had so attracted Hercules that he killed his father to obtain him.

All unconscious of the presence of the admiring naiad, Hylas kneeled at the brink of the Spring, and, as he bent over and plunged the pitcher through the sparkling bubbles, the amorous nymph laid her left arm on his neck while with her right she plucked him by the elbow and drew him under the rippling surface, in a longing to kiss his soft lips.

Hercules, returning with a tree that he had pulled up to make his new oar from, heard of Hylas' absence with great concern and at once plunged back into the forest on a night-long but futile search for his favorite, who was never seen again.

Before daybreak, a favoring wind sprang up and the Argo put to sea and was well on her way before it was noted by some of the crew that Hercules had been left behind. Mead, no doubt, played a latent part in this very unfriendly trick, and afterwards a jealous clique

prevented putting the ship back by meeting those who favored that course with many arguments; some alleged it was unjust to keep the hero from his work in Argos where his twelve labors were still unfinished, and others brazenly asserted that he was a deserter. And so the ship was kept upon her course.

Hercules will, however, receive little sympathy for being left behind when it is recalled that, if his eloquence and sarcasm had measured up to his strength, he would have secured the abandonment of Jason at Lemnos where, in a long speech, he tried to persuade the company to sail away and leave the leader "to repeople the island."

The people about **Pegæ** left no stone unturned in the hunt for Hylas whom they had every incentive to find, for when Hercules finally left to resume his work for Eurystheus he took with him as hostages the sons of the noblest people, and exacted from them an oath that they would never cease from the search until the boy or his body was found. As Hercules kept the child hostages in the town of Trachin while the nymph kept Hylas in the fountain of **Pegæ**, the people pursued their search in no perfunctory way, and for a long time their salutation was, "Have you seen Hylas?" Even twelve hundred years later, that oath to Hercules was respected, and the inhabitants kept a festival during which they wandered through the woods about the mountain calling on Hylas by name, as if in search of him.

A similar story is related of Bormus a beautiful youth of Bithynia whom the nymphs drew into a fountain that may have been **Pegæ** itself. Bormus was the son of a rich and illustrious man named Upius, and was far superior to all of his fellows in beauty and in vigor of youth. His popularity is evidenced by the fact that it became a

national custom of the Bithynians to go about, as if seeking the youth, chanting a dirge or invocation with an accompaniment of flutes; this occurred every year at harvest time, for it was during the reaping season that Bormus was kidnaped by the nymphs.

This Spring, the source of the river the poets call Crudelis, has been taken for the Ascanius Lake the source of the Ascanius River; but to accept this would require that faith which is said to be able to move mountains; for the Spring was under the crest of Mt. Arganthus which is north of Cius, while Lake Ascanius is southeast of that place and some distance away.

Cius, a town named after a shipmate and friend, of Hercules, who founded it on his way back from Colchis, was afterwards called Prusias, and is now Brusa on the Bay of Gemlik.

Apollonius Rhodius; I. line 865 and 1209.

Athenæus; XIV. 11.

Theocritus; Idyll XIII. line 39.

Strabo; XII. 4. § 3.

227

THE SPRING OF AMYCUS

The ship of the Argonauts made a stop for replenishment on the southern shore of the Euxine Sea, in the territory of the Bebrycians in Bithynia, and the crew were soon busily engaged in foraging explorations through the nearby country.

Castor and Pollux, while covering the sector assigned to them, having reached the base of a mountain and penetrated into the midst of a wild forest of vast size, came suddenly upon an ever-flowing Spring under a smooth cliff. Through its pure water the pebbles in its

depths seemed like crystal, or silver; and its basin was surrounded by tall pines and poplars, and planes, and cypresses with lofty tops; and among the trees grew fragrant flowers, pleasant workshops for hairy bees, flowers as many as, when the Spring is ending, sprout up along the meadows.

So engrossed were the brothers, in the contemplation of this unexpected paradise in the wilderness, that it was not until a deep grunt of mixed defiance and inquiry summoned their attention, that they became conscious of another presence in the charming nook; the presence of a man of overwhelming size and forbidding appearance who evidently resented the approach of the intruders, and whose biceps, like stones rounded by rolling through a river, and iron-textured flesh, showing scars and numerous lumps, clearly indicated his pugilistic calling.

Of this no doubt was left when the brothers, assuming the native's presumptive ownership of the Spring, and his ill-nature, offered payment for the privilege of a draught.

Their offer was immediately and sullenly declined; if they desired a drink, it must be fought for in a boxing contest, the loser of which should become the winner's slave.

As such a contest was only too much to the liking of Pollux, and as the Argo's sailing was not to be delayed, there were few moments lost in the preparations.

The friends of the sullen native, who proved to be Amycus a son of Neptune, and the crew of the ship, were summoned with shout and by horn, and as soon as they were assembled, the match began.

Of this fight to a finish, in 1263 B.C., almost every shift and every blow, with its resultant gory or puffed effect, is minutely recorded down to the knockout, which was de-

livered by Pollux a few seconds after a well-placed hook below the temple of Amycus.

Only the timekeeper's report is lacking, as it is, regrettably, in all ancient sports whose records would otherwise be interesting and instructive in comparison with those of modern courses and arenas; but no doubt if Pollux was thirsty at the beginning, he thoroughly enjoyed his well-earned draught, from the silver pebble Spring; at the finish.

It may be doubted whether even Castor and Pollux could now, after the lapse of more than three thousand years, retrace their forage ramblings in the wild forest and point out this particular Spring.

Theocritus; Idyll XXII. line 35.

228

AZARITIA

The fountain of **Azaritia** was above the city of Chalcodon, apparently near the coast of the Bosphorus.

It was said to breed small crocodiles.

The location is in about latitude 40° which is perhaps somewhat farther north than the saurian of today chooses for his haunts, and one might be inclined to speculate as to whether some hasty and superficial observer might mistake a tadpole for a very young crocodile.

Strabo; XII. 4. § 2.

229

PLINY'S BITHYNIAN SPRINGS

The fondness of Pliny the Younger for fountains and water in his private villas was equally noticeable in his official life; thus, at one time he secured the office of

Curator of the banks and the channel of the River Tiber; and at another time when, in 103 A.D., he was appointed Proprætor in Bithynia, which had then become a Roman Province called Pontica, he immediately became interested in the Province's Department of Water Works.

He was sent to the district to correct many rampant abuses by criminals in the service of the State, and to trace items illegally paid out of the public funds; to put an end to special kinds of bribery, and to correct miscarriages of justice; but among his first communications from Bithynia, to the Emperor Trajan, is the announcement that he has personally visited a splendidly clear Spring from which he desires permission to build an aqueduct to carry its water to the capital city, Nicomedia, which, although it had paid the equivalent of \$195,000 on account of two aqueducts, had nothing to show for the amount but some ruinous arches and fake masonry.

This project was followed with plans for constructing public baths at each end of the district, at Prussa and at Sinope, to which latter place the water had to be brought from a Spring sixteen miles away.

Another ambitious water improvement was the making of a canal to extend the traffic of a river to a lake, without draining the lake; for the accomplishment of which he submitted a scheme, the like of which was adopted in Europe in 1916, to run the canal from the side of the river where navigation stopped, and to transfer the freight across the narrow strip of ground between the river and the canal whose water from the lake was thus retained intact.

The letters, however, do not locate the Springs definitely, nor tell of the outcome of the projects, or of what effect financing them had on the rate of interest, which at that time in Bithynia was twelve per cent. a month.

Pliny the Younger; X. letter XXXIX.

PAPHLAGONIA

230

PAPHLAGONIAN FOUNTAIN

There was a very popular fountain in Paphlagonia which was much resorted to because its water had a flavor of wine.

Paphlagonia covered a territory of eight hundred square miles between the Parthenius River on the west and the Halys River on the east, and it is now as difficult to locate the vinous fountain as it is to find the marvelous Paphlagonian fishing grounds where it was only necessary to dig into the earth to catch fish.

The birds of the neighborhood are, however, of more living interest, as, besides having two hearts, they gave the key to the origin of human music, to Chamæleon, the philosopher of Heracleia, who conceived that the art had its beginning in man's idling attempts to imitate the wild birds' notes and melodies.

The Parthenius River had its source in Paphlagonia and flowed through a district abounding in flowers; if that source was the Spring alluded to its enticing taste might very well have been due to a tincture of the plants or their roots.

Athenæus; II. 17. VIII. 4.

PONTUS

231

THERMODON

The moods of nature are no less obvious than those of man and the brute.

Though springing from the same chemical causes, they are perforce manifested in different ways; but what is told by the wagging tail of the dog expresses satisfaction no less clearly than the same sensation when conveyed by the wagging tongue of a man.

Unrest and excitement in Nature are understood by all, in the storm and the earthquake, as are her loves and hates in chemical attractions and repulsions.

Others can recognize her sorrow, in the overcast sky; her tears, in the rain; her sympathy, in the healing balm that covers the wound of the tree; her fear, in the shrinking shiver of the leaves whipped by the winds; her courage, in the steadfast rock lashed by the stormy waves; her pride, in the mountain peak, unmeasured and unscaled; and her joy, in the sparkle of the sun and a bright blue sky.

Others, again, may find in the juggler deftly circling his head with hand-tossed balls, only a weak attempt to imitate Nature's skill in sport with countless starry spheres; or see in her so-called freaks, her vein of humor and jocosity, as though she, also, relished a little nonsense now and then.

Two instances of such humor were manifested by

Nature in the Springs of the rivers Tearus and Thermodon as, from the thirty-eight Springs of the former she made one single river, while she formed ninety-six rivers from the solitary Spring of the Thermodon.

This Spring rose in a mountain of the Amazons, and had no counterpart in all the world. Its stream spread through a country of hills, and, striking the base of one hill became two rivers; these, in turn, were split by other hills; and so on, to such numbers that no man knew them all. Many of them lost themselves in the sands, but the others, after ranging widely through the land of Themiscyra, drew together in a plain and discharged an arching flood of foam into the cheerless Pontus—where now the Thermeh of Cappadocia falls into the Black Sea.

Apollonius Rhodius; II. line 973.

232

CAINOCHORION

The Spring of **Cainochorion** rose on the summit of a ridge of precipitous rocks, and threw up an abundance of water. As the ridge was very high, and almost impregnable to attack, it was enclosed with a wall and was fortified by the unpoisonable Mithridates, Cicero's greatest of kings (after Alexander), and used as a treasury for his accumulations of paintings, statues and precious stones, which, finally, were captured by Pompey and taken to Rome to grace its Capitol.

This Spring was less than twenty-five miles from Cabeira where Mithridates had a fortified palace, a park filled with wild animals for the chase, and some mines and a watermill.

About thirty miles from Nikzar there is today a high

perpendicular rock, almost inaccessible on every side, with a stream of water flowing from its top; and this is supposed to be the still youthful Spring of **Cainochorion**, and the site of the old king's treasury.

Strabo; XII. 3. § 31.

233

APOLLONIA

At Apollonia in Pontus there was to be seen near the seashore a fountain that overflowed in summer only, and mostly about the time of the rising of the Dogstar. The warmer the summer, the more the fountain flowed, and the milder the season the less abundant the water the Spring supplied.

Pliny; XXXI. 28. § 4.

234

PHAZEMONITÆ

The Hot Springs of Phazemonitæ in Pontus were highly salubrious.

Pompey changed the name of the place to Neapolis, and the modern baths of Cauvsa are supposed to be the old and salubrious Springs.

Strabo; XII. 3. § 38.

LYDIA

235
NIOBE

The Spring of **Niobe**, in combination with her own sad monument of woe, was the most elaborate of all the conceptions of fountains of transformed women; for, in addition to the Spring that was fed by her tears, the mountain from which it issued formed a portrait statue of the grief-stricken mother.

Niobe, the daughter of Tantalus and the sister of Pelops, became the wife of Amphion the musical mason and monarch of Thebes.

Blessed with a number of beautiful children, and proud of her royal descent and connections, she openly boasted of her lineage, her wealth, her beauty and her fourteen handsome children; she declared that plenty had made her secure, and that she was too great for fortune to hurt; in addition, she made invidious comparisons between herself and Latona; whereupon, almost immediately, that Goddess caused the death of all her children. As the youngest and last was stricken, Niobe turned to stone, but still she wept on, and, enveloped in a hurricane of mighty wind, she was borne away to the top of Mt. Sipylus in her native land, and there, fixed on the mountain top, the stone continued to distill tears.

Fifteen centuries after the occurrence, the statue-like stone was described as still representing a woman all tears and with dejected mien; and eighteen centuries

later, modern travelers are agreed that the phantom of Niobe may be plainly made out from one particular point of view on the ancient mountain a short distance north of Smyrna, beyond Magnesia the peculiar property of whose stones gave name to the magnet.

Pausanias; I. 21.

Ovid; *Meta.* VI. Fable 2.

236

HYPELÆUS

The fountain of **Hypelæus** led to the founding of the city of Ephesus.

A party of people, in search of a new place to settle at, being unable to agree upon a site, at last resorted to the oracle and requested that it would designate a suitable location for their purposes.

In reply, they were told to build a city in a place that a fish would show them and to which a wild boar would guide them.

With what was either the best of judgment or a very fortunate chance, the party soon afterwards gathered about the crew of a fishing boat who were cooking their breakfast around the fountain of **Hypelæus**. While they were watching the preparation of the meal, a hot cinder, thrown out by the sputtering green wood fire, fell on one of the fish in a nearby pile, and the fish, with the cinder sticking to it, flopped into some oily refuse that at once blazed up and set fire to an adjoining thicket that concealed a wild boar. The startled boar darted out into the open and made for the mountainside but, struck by a well-thrown javelin, fell and expired on the spot where the *Athenæum*, the Temple of Minerva, was afterwards erected.

This so-called settlement, which endured until the time of Crœsus, seems to have been the one made by Androclus by driving out the descendants of the Leleges and the people who had settled the place long before, in the time of the Amazons.

After the time of Crœsus or about 560 B.C., the settlement was moved to lower ground where the temple stood. In the time closely following Alexander, Lysimachus built a wall around the temple, and induced the unwilling inhabitants to move again, by blocking up the sewers during the next heavy rain that followed their refusal. The incident may have had some connection with the peoples' objection to adopting "Arsinoë," the name of one of Lysimachus' wives, in place of "Ephesus," and with the separation of the city from the temple by the interval of a mile. Cleophylus, in his "Annals of the Ephesians," gives the account of the fish and the fire, and the modern traveler Hamilton, in his *Researches*, confirms at least the fountain part of the story by his statement that he saw the Spring in his travels in Asia Minor.

Strabo; XIV. 1. § 4.

Athenæus; VIII. 62.

237

CALIPPIA

The Spring **Calippia** mentioned by Pliny is doubtless the Well **Alitæa**, or **Halitæa** that Pausanias says was near Ephesus, and it may be assumed was the sacred water of the Temple of Artemis (Diana) one of the seven wonders of the world, and the same beautiful Spring that still rises some 200 yards north of the site of the sacred edifice.

There is no account of how the Spring was connected with the fane, but the city, which was nearly a mile from the temple, was connected to it by a rope to indicate that it was dedicated to the goddess.

St. Paul, who in 57 A.D. founded at Ephesus one of the celebrated seven churches of Asia, lived there two years and wrought many miracles, bringing the Holy Ghost to his disciples, and making them prophets, and personally healing the sick, and casting out evil spirits. In The Acts there is an enlightening indication of the ramification of prejudices Christianity had to overcome; the silversmiths opposed it on trade grounds, because it threatened to affect the demand for images of the heathen Diana which they made for the temple and its votaries and visitors.

Ephesus was the home of the noble youths, Constantine, Dionysius, John, Maximian, Malchus, Martinian and Seraphion, who are known as the Seven Sleepers, from their slumber of two hundred years' duration, and whose coffin is shown at Marseilles in St. Victor's church.

Had the Spring been nearer, its waters might have saved the temple on the night of Alexander's birth, when it was deliberately destroyed by fire. To thwart the incendiary's scheme to make himself widely known by his crime, an edict was promulgated fixing death as the penalty for referring to his name. There is no record of how many suffered the penalty, but today even a dictionary description of the temple is not considered complete unless it includes the arsonite's name.

The name Calippia was said to mean The Beautiful Stream of Pion, Pion being the hill at the foot of which Ephesus was located.

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SMYRNA

The town that was called "modern Smyrna" more than two thousand years ago was founded by a Spring shaded with a plane tree, under which Alexander the Great, some 300 years B.C., lay down to sleep after a tiresome day's hunt on Mt. Pagus.

There was a temple of Nemesis nearby, and the conqueror, as he slept, saw the goddesses, for there were two, and understood them to bid him found a city by the Spring, and people it with the inhabitants of old Smyrna two and a half miles distant.

After consulting the oracle at Claros in the matter, the citizens of the old town moved to the new site, which was in effect the third, as Ephesus was at first called Smyrna, after an Amazon of that name; and it was a party from Ephesus, doubtless those whom Androclus drove out who, leaving it, started the second, the old, Smyrna; which they did by occupying a place in which some Leleges, whom they expelled, had been living.

This easy method of avoiding the preliminary drudgeries of town-making was perhaps adopted in more cases than are mentioned by many so-called founders of cities; it was the favorite plan of Lysimachus to whom Alexander's death left the carrying out of the dream injunction about Smyrna.

The modern town was two and a half miles from the old one and came to be noted for its beauty. It lay for the most part in a plain, and the streets, running symmetrically at right angles, were lined with two-story houses and porticos, and a lack of covered drains was said to be its only defect.

It was near enough to the site of the old town to retain

plausibly the traditions about Homer and his birthplace, and it contained his statue and a temple to him, besides having a metal money named after him, Homereium, of which specimens are still in existence.

But the old town with the actual atmosphere of Homer about it doubtless long remained a literary shrine as attractive as Shakespeare's Avon became in later times.

The ancient place held the Poet's study, a cave near the Springs of the Meles River, in which he was said to have composed the story of Troy, the account of whose siege now seems like a prophecy of what happened a few miles away at Gallipoli 3100 years after he wrote, the 16-inch guns and the *aëroplanes* of which were seen by the Poet's teeming brain, and portrayed in his less prosaic but equally effective flying deities, and thunderous noises that shook the earth; and even the stratagem foreshadowed by his wooden horse, rises far above the commonplace horde of a thousand decrepit donkeys that were employed by the moderns to attract the Turks' attention while the Anzacs made a landing at another place.

The Spring produces a stream that flows by the ruins of the old town; its water is bright, sparkling, wholesome and agreeable, and an inscription discovered some years ago ascribed to it the additional merit of having healing properties.

Strabo; XIV. 1. § 4. Pausanias; VII. 5.

239

CLAROS

The fountain in the grove of Claros had its name from the tears shed by Manto a prophetess, and a daughter of Teiresias.

The grove was by the town of Colophon some nine miles north of Ephesus on the banks of the Hales, a small river noted particularly for the coldness of its waters.

The town was one of those that claimed to have been the birthplace of Homer, and the invincibleness of its cavalry has made it an every-day word by giving name to the flourish with which some signatures are finished, as the cavalry was believed always to finish every battle in which it was engaged—or, as the phrase was, “to put the colophon to it.”

After the capture of Thebes and the death of her father at the Spring of **Tilphusa**, Manto was told by the Delphic oracle to marry the first man she met on leaving the temple.

It would undoubtedly be most interesting to know how she set about obeying such an unusual order without overstepping the ladylike limits of courtship; but, unfortunately nothing is recorded beyond the fact that she married Rhacias and went with him to Colophon, in the neighborhood of which place she was suddenly moved by a recollection of her recent griefs, and from her copious weeping on that occasion the Spring took name.

The bride and groom there founded a temple to Apollo in which Manto delivered oracles, and, later, her son Mopsus became the seer of this temple to which Calchas paid a visit on his long walk back from the siege of Troy. In the course of that call, the visitor desired Mopsus to tell him how many figs there were on a nearby tree; and Mopsus in addition to giving the number, which was 10,001, added how much they weighed; and the number and the weight were both found to be exactly as predicted.

Then Calchas was asked to forecast the number and the sex in the litter that the temple sow was about to have. A short time later, the answering prediction of

Calchas was seen to be wrong, and he killed himself in vexation.

The subsequent seers at Claros were apparently no less gifted than those of the family of the founders. All they required to know, from such as came to consult them, was the number in the party, and their names; then, after taking a draught of the water of the sacred fountain, the priest gave his inspired answer in verse.

The prophetic effects of the waters of the fountain continued down to the Christian Era, but at that time the lives of those who drank them were said to be shortened.

Manto's family is imperishably connected with the fame of the ancient world's two greatest poets. One of her sons founded the town of Mantua which, with filial fondness, he named after his mother; and it was at or near this town that Virgil was born on the 15th of October in the year 70 B.C.

Homer, it would seem, owed even more to the Manto family, as it is hinted that some of his fame is due to ideas or inspiration that he drew from the verses composed by a seeress, a sister of Manto, who also delivered her prophetic answers in metrical form.

The Spring of **Claros**, has been located at a place now called Zillé, where there is a fountain of water with marble steps leading down to the surface that perhaps reflected the fruit on the fig tree when the reputation of Mopsus was at stake.

Strabo; XIV. 1. § 27. Pliny; II. 106.

240

PACTOLUS

The fable regarding this Spring does not describe its origin seemingly both the fountain and its river came

into existence in no unnatural way, and were not endowed with any remarkable characteristics, nor greatly coveted for their precious sands, until the time of Midas, the Phrygian king.

He, having rescued Bacchus's friend, the drunken Silenus, from some rustics who were making sport of his condition and baiting him, as unrefined modern children sometimes treat a disreputable, but inoffensive inebriate, the god offered him, in return, his choice of any favor that he might desire.

He accordingly wished that everything he might touch should turn to gold, and he became supremely happy until the following mealtime arrived, when whatever he conveyed to his mouth, in those forkless days, became a chunk of unchewable gold.

Astonished at what he called the novelty of his misfortune, being both rich and wretched, he besought Bacchus for deliverance from this gilded calamity, and was told; "That thou may'st not remain overlaid with the gold so unhappily desired, go to the river adjoining to great Sardis, and trace thy way, meeting the waters as they fall from the height of the mountain, until thou comest to the rise of the stream, and plunge thy head beneath the bubbling Spring, and at once purge thy body and thy crime."

Without cavilling at the apparent simplicity of the specific, Midas at once took the prescribed journey and placed himself beneath the waters; whereupon the golden virtue tinged the river and departed from the human body into the stream, and the fields still received some of the ore of this ancient vein of gold in Ovid's time.

Pactolus was the ancient name of a small brook of Lydia, rising on Mt. Tmolus, now Bozdaz, and emptying

into the Hermus. It is never more than ten feet broad and one foot deep.

The gold dust it contained is supposed to have been carried down from the mountain; and the collection of these particles, according to legend, was the source of the wealth of Cræsus, through whose city of Sardis the brook flowed, traversing its market place.

This brook is now called **Sarabat**, and carries along in its current a quantity of reddish mud, but it yields no more gold dust, and, indeed, had ceased to do so even in the time of Strabo, who lived in the first century B.C.

Some of the incidents in the career of Midas suggest a common origin with the history of Job, but his life subsequent to his admission of wrong doing went naturally from bad to worse.

At one time he was found near a Spring into which some one had put wine that made him drunk.

At another time, Midas, when acting as referee in a musical contest between Apollo and Marsyas, having made a decision that displeased Apollo, the god changed his misleading ears to those of a slowly moving ass.

Afterwards he was tormented with frightful dreams; perhaps those of avarice; and he died from drinking warm bullock's blood to avert them. Ants were said to have crept into his cradle and put grains of wheat in his mouth. All of which incidents have been assumed, by some of the history's critics, to be but allegories of the prosaic facts that Midas was lucky, accumulated wealth, became a ruler of men and lost his fortune through dissipation and consequent perversion of judgment.

Midas was the son of that poor countryman Gordius, who, becoming King of Phrygia, dedicated his wagon to Jupiter and tied it to the temple with a rope of bark fastened with such an intricate knot that no one could untie

it, until Alexander the Great, being told that whoever undid the knot should reign over the whole East, severed it with his sword.

Ovid; *Meta.* XI. Table 2.

241

CLAZOMENÆ

There were hot Springs by a temple of Apollo, east of Clazomenæ which fronted the sea and eight small islands.

To the west of the town, at Erythræ, there was a Temple of Hercules which contained a work of art of perfect Egyptian design; it was a wooden raft on which the god sailed from Tyre. The people found it on the coast and, being anxious to secure such a precious memento, made every effort to get it on shore, but without success until Phormio, a blind fisherman, saw in a dream that it could be drawn to land with a rope made of women's hair.

The free-born belles of Erythræ refused to part with their tresses, but the female slaves were able to furnish enough material for the purpose, and the raft was drawn ashore without further difficulty and afterwards placed in the temple, which none of the women who had refused to contribute their hair were permitted to enter.

The rope was preserved with the raft, and Phormio recovered his sight which he retained to the end of his life.

The hot Springs, which register 150 degrees Fahrenheit, have been found near the present Vourla; the ruins of the temple of Hercules are also still in evidence, but the raft and the hair rope have vanished; and even two of the islands have disappeared, for of the eight that are mentioned in the old descriptions only six can now be found.

Strabo; XIV. 1. § 36. Pausanias; VII. 5.

PHRYGIA

242

MARSYAS

The highest peak of a mountain range that ran diagonally across Phrygia reached an altitude of approximately two miles, and was named Mt. Olympus; hence perhaps the history associated with the Spring of the river Marsyas, which rose on the western slope of the range, although it was nowhere near the Mt. Olympus usually accepted as the home of the ancient divinities.

The history is to the effect that Minerva, getting an idea from the hissing of the stiffened snakes, when Perseus cut off serpent-haired Medusa's head, invented the flute, in the windy month of March, and, having tortured the forests in secret until she was satisfied with her proficiency, gave the gods an exhibition of her skill.

The novel entertainment was, however, received with such unrestrained mirth, because of the ludicrous spectacle of the performer's puffed cheeks, that the irritated goddess rushed away from the unsympathetic audience and sought a fountain to see for herself how she looked; and she was so provoked with her reflection in the mirror of the Spring that she flung the flute into the waters and foreswore its use for evermore.

The satyr Marsyas, finding the discarded instrument in the fountain, accidentally discovered its possibilities, and then practised diligently, and without any regard to the effect upon his facial appearance, to perfect himself in

its use. As soon as he was satisfied with the perfection of his performance, he challenged Apollo to a competition, flute against lyre, with Midas as judge.

Apollo, apparently not very sure of his musical superiority, resorted to a trick to increase his chances of success and played upon his lyre held upside down, an unusual and, at first sight, astonishing position, but one which in no wise changed the order of the strings.

When Apollo had finished his part he then insisted that Marsyas should compete under the same conditions, and should play with his flute similarly reversed. Under the circumstances, Marsyas' performance was no doubt little better than Paderewski's would be if he were compelled to play on a piano set upside down.

The entire performance was a farce and absolutely disreputable; it is even said that Apollo, who sang while playing the lyre, preposterously contended that Marsyas ought to sing while he was fluting, and Midas very justly decided against Apollo; but the god, instead of gracefully accepting the judgment, malignantly changed Midas' ears to such as an ass has; and then fiendishly flayed Marsyas alive after suspending him to a remarkably tall plane tree, which Pliny records was in his time still pointed out to travelers.

An apologist for Apollo has claimed that he merely scourged Marsyas; but the murdered musician's skin, which was preserved at Celænæ near the junction of the two rivers, was ample proof of the god's more atrocious act; and to that proof was added the testimony of the Spring of the Marsyas River itself which was formed by the tears that the rural divinities shed on seeing Marsyas' murder.

The tears of the rural divinities, the fauns and nymphs and satyrs, were agumented by the weeping of all the

countryside, for even the hardy herdsmen and the shepherds cried as copiously as the others, and the fountain was formed from what the over-moistened earth could not absorb.

The flutes, for they were double pipes, floated down the Marsyas River and into the Mæander, and were finally rescued at Sicyon and preserved for a long time afterwards in the town's temple, the custodians of which were glad to relate all the details of the occurrence to any visitor who showed a proper appreciation of what is due to well-informed and talkative temple attendants.

The Spring of **Catarractes**, which is described as rising in the very forum of Celænæ and flowing into the Mæander River, is taken to be the Spring of **Marsyas** under another name.

Xenophon adds the information that the Spring of **Marsyas** rose in a cave wherein Apollo hung his victim's skin.

Modern visitors report that the Spring is at a place now called Denair, and that it gushes out with great rapidity at the base of a stony cliff surrounded with broken rocks that probably once formed the roof of the classic cavern.

Ovid; VI. Fable 4. Herodotus; VII. 26.

243

RHYNDACUS

The source of the Rhyndacus River was in Lake Artynias near Miletopolis. The stream was formerly called Lycus, and, in a part of its course, Megistus.

It formed the boundary line between Mysia and Bithynia, and it flowed into the Propontis with much dignity, brushing the sea aside and keeping to itself for a great

distance after entering, as was shown by the well-defined path made by its yellow waters.

It is now called the Lupad, and its source is placed at the foot of Mt. Olympus in what may have been Phrygia Epictetus.

Pliny; V. 40.

244-245

CLÆON. GELON

Not far from the Spring of **Marsyas**, there were two other Springs called **Clæon** and **Gelon**, from the effects that they respectively produced—the names meaning, the one, to weep; and the other, to laugh.

Pliny; XXXI. 16.

246

THE PIPE FOUNTAIN

Aulocrene, the Pipe or Flute Fountain, was on the crest of a hill called Celænæ near a city of the same name.

It was the source of the River Mæander where at the base of a rocky cliff its overflow gushed out in a considerable stream that formed a rapid brook.

Cyrus built a palace over the Spring, and made a hunting park, filled with wild animals, along the borders of the stream.

The waters of the Spring produced a reed that was especially suitable for making flutes, and it was from one of its reeds that Minerva fashioned the first pipe ever made; the one she threw away and that Marsyas found and used in his melancholy-ending contest with Apollo.

The stream is better known from the use of its name as a synonym for crookedness, as it was believed to be the most rambling river in the world until the Humboldt River of Central Nevada in the United States was discovered; the convolutions of this revolving river in Nevada are said to make some of the wild water fowl giddy when trying to follow its course; it travels 8 miles to progress a distance that a straight-away stream would cover in $2\frac{1}{2}$ miles. It runs north twenty-five times; east, eighteen; south, thirty; and west, forty-one.

At 33 points it runs parallel to itself, the two currents less than 150 feet apart, and the streams flowing in opposite directions as if the river were doubling on its tracks to elude pursuit. Finally it runs into the desert where it makes good its escape by sinking out of sight.

In its turnings and twistings the Mæander frequently sliced off large portions of its banks and floated them to some other part of its course; and many actions were brought against it for thus robbing people of their land and transferring it elsewhere.

The fines that were imposed on the river in these cases were collected ingeniously and without difficulty. As the stream was a very deep one, at many places as deep as it was broad, it could not be crossed except at the ferries; and whenever the river was mulcted for some new robbery the passengers' tolls were increased until the amount of the judgment was satisfied.

The present source of the Mæander has been reported to be what is called a lake which is a half mile or more across, and near Denair. Growing in this body of water are many reeds which may justify calling it the **Pipe** fountain of Minerva's period.

Xenophon; *Anabasis*; I. 2. § 7.

Strabo; XII. 8. § 15 and § 19.

247

LYCUS

Many precipitous rivers were named Lycus, supposedly because their rapid currents suggested the rushing of a wolf in the pursuit of its prey.

This Lycus, of Phrygia, rose in the eastern part of Mt. Cadmus but disappeared in a chasm near Colossæ. It sprang out again, a half mile away, loaded with calcareous matter that formed a coating of stone wherever it was deposited; and the water of the stream, dashing against the rocks among which it rushed, was shred into spray and flung to the height of its banks, painting them over with coat upon coat that solidified and gained in thickness until eventually the stone walls, growing out on each side, met and formed arches or natural bridges of travertine over the river, a passage below being kept open by the force of the current.

The chasm where the stream first disappeared has been found in the ruins of Chonæ which took the place of Colossæ, a city widely known to the ancients through the valuable fleeces of its raven black sheep, and to later day Christians through St. Paul's Epistles to its inhabitants. Laodiceia, of The Revelation, was also practically on the banks of the Lycus, which reached the sea through the Mæander River.

The Lycus is now called the Tchoruk-Su.

Herodotus; VII. 30.

Ovid; *Meta.* XV. line 272.

248

THE WELL OF MIDAS

Ancyra, in the peak of the northwest corner of Phrygia, was a town built by Midas the son of that Gordius whose fame was tied up in a knot.

The city had a temple of Zeus in which was kept the anchor that Midas found, the anchor that gave name to the city and that was reproduced on many of its coins. The people showed a Well called the Well of **Midas** because, they said, he poured wine into it that he might capture Silenus.

If that incident resulted in Midas' pouring gold instead of wine into another Spring (*vide* Pactolus), it may throw a new light on the feature in the history of Midas that made him even more famous than his farmer father. If Midas made Silenus drunk for the purpose of getting credit for rescuing him, then Bacchus' pretended reward for a kindness to his friend may have been really a spoofingly administered punishment for what Bacchus well understood was a trick on the part of Midas, who seems to have been a favorite victim for practical jokers. He himself is said to have been made drunk by someone who poured wine into a Spring from which he drank; and Bacchus gave him the power of transmutation in such a way that Midas was only too glad to get rid of it even though the process required his taking a long journey; and Apollo made him ridiculous by giving him a pair of long, flapping ass' ears.

The Spring at which Midas himself was made drunk may have been that wayside fount in the forest of Thymbrium, 150 miles from Ancyra, which was pointed out to Cyrus as the fountain of **Midas**.

Xenophon; *Anabasis*. I. 2. § 13.

Pausanias; I. 4.

A cavern thirty stadia from Themisonium in the southern part of Phrygia was ranked as the third most

wonderful cave in the world of the ancients, the first and second being the Corycian Cavern and the Cave of Steunos, and the fourth The Cave of Hylæ.

The existence of the Themisonium cavern was revealed to the leaders of the town in a dream which, also, gave them directions to hide the townspeople in it when a raiding party of the Galati was approaching the town.

As there was no direct road to it, and as it contained Springs of water, it made a safe refuge for the threatened inhabitants until the invaders had departed. But they must have suffered considerable discomfort during the time they had to hide, for, from the descriptions of the cave, the most remarkable things about it seem to have been a very low roof that almost touched the floor, and an absolute absence of any sunlight.

The cave at Hylæ was remarkable for its statue of Apollo which had the power of inuring men to injury, and could give them supernatural strength. Such as received the power could leap down precipices without suffering any hurt, and could tear up huge trees by the roots and carry them easily and unchecked through winding mountain passes.

Today the most remarkable thing about these caves is that they should have been remarked; for there were really awe-inspiring caverns nearly under the feet of the describers when they traveled through the country north of Epirus. Their existence was of course unsuspected by many, but it is not impossible that someone had glimpsed them, and found in their sights inspiration the source of which his hearers could never have surmised.

It was thought by ancient commentators that Homer deflected the rivers Acheron and Cocytus, in Epirus, to the subterranean tract where he located Hades and Ely-

sium, and the idea has been tacitly accepted ever since it was first expressed.

Within recent years, however, explorations by inquisitive Italians have disclosed what, if Homer (as he may have) had an inkling of, would turn the case the other way around and show that he took the easier task of founding his Hades near where those rivers were already running; for it is now known that within a few hundred miles of the source of the Acheron there are caverns in the earth many times more deep and extensive than the lowest dives of ancient fancies ever described or fathomed; those fictions now seem commonplace in contrast with the facts that lay before their fathers, unknown and unimagined by many of them—such as chambers with colossal ceilings, and winding galleries, scores of miles in length, through many of which great rivers flow in inky darkness, plunging from time to time in cataracts of dizzy height to lower and lower depths to reach their outlets near the bases of plateaux covering thousands of square miles, like the Carso table-land through which the Timavo river ran its winding, unseen course.

Ruins found at Kai Hissar are thought to be those of Themisonium.

Pausanias; X. 32.

250

CARURU BOILING SPRINGS

The Springs of Caruru gave forth boiling water; some of them rose in the River Mæander, and others on its banks.

Caruru was a village on the dividing line between Phrygia and Caria, and a slab was set up by King Croesus directing to the fact the attention of travelers, of whom

there were great numbers that passed through or stopped overnight at the place, giving employment to numerous innkeepers; for the village was on the highway running along the valley of the Mæander from Laodiceia to Ephesus, over which all of the products of the interior were taken down to the seacoast for shipment to foreign markets.

The village on the busy highway has disappeared, and from very old accounts of the conditions of the country at that time, little effort is required to imagine what became of it. The district was subject to earthquakes, each shock of which seems to be assumed as definitive by people in all parts of the earth where they occur, so that from Caruru to San Francisco the ground has hardly ceased to tremble before the inhabitants are busy at raising new walls and replacing the crockery.

In Caruru, during the earthquakes, cracks and chasms were wont to appear and engulf whatever lay in their path; sometimes in the night an inn with all its patrons would drop out of sight before the lodgers could even jump out of bed.

So much of the place has thus disappeared that the Springs themselves are now the only guides to its old location, and a spot 12 miles northwest of Denizli, where some hot Springs are seen leaping out of the ground as if trying to escape from the heat below, is supposed to have been the location occupied by the Caruru of ancient days.

Strabo; XII. 8. § 17.

251

HIERAPOLIS

The very singular properties of the Hot Springs and the Plutonium at Hierapolis aroused the wonder of the

ancients; and some of the effects the waters produced have appeared equally surprising to modern travelers.

The water of the Springs consolidated so readily that it became stone even in the act of flowing, and made dams of solid rock in its channels.

Under a small brow of the overhanging mountain there was a pit of considerable depth that had at the top an opening only large enough to admit the body of a man. A four-sided railing surrounded this pit, which was the Plutonium, and from which issued a dark and cloudy vapor so dense that the bottom could barely be observed through the veil it formed. Birds and animals, even powerful bulls, if taken inside of the railing fell lifeless instantly when they breathed the noxious fumes that came from this Charon's sewer, as it was called.

There was also a Plutonium, with a cave called The Charonium at Acharaca in Lydia.

The Galli, the attendant eunuchs, the priests of the Mother of the Gods, who were in charge of the Plutonium, seemed, however, to be immune from the gases and were able even to descend into the pit unharmed; a fact that led to current conjecture and discussion as to whether their immunity was due to their physical difference from other men, or to the guarding care of the divinity, or simply to their holding their breath, or to their possession of some antidote against the fumes.

Those emanations have ceased to proceed from the pit; but there is plenty of proof of the consolidating tendencies of the waters of the Hot Springs which, as recent explorers assert, have left cascades of stone as though the waters had been suddenly frozen in their headlong rush, or instantly fixed as solid, wavy rocks that seem to be nature-like waterfalls molded in stone.

Hierapolis was the birthplace of Epictetus; it lay be-

tween the Mæander and the Lycus rivers, some five miles north of Laodiceia whose people's welfare was the object of St. Paul's "special conflict."

Strabo; XIII. 4. § 14. Pliny II. 95.

252

GALLUS

The Spring of the Gallus River was at Modra in Phrygia in the district which was called the Epictetus and was formerly occupied by the Bithynians.

It was either the water of this Spring, or that of another small river of the same name in Phrygia, that caused madness in those who drank of it immoderately, although when taken in medicinal doses it was believed to act as a cure for affections of the bladder.

The Galli, the frenzied priests of the Mother of the Gods, were said to have derived their name from the fountain of **Gallus**, to whose effects were attributed their self-mutilations and their noisy ceremonies with tambourines and cymbals and howlings.

As the goddess was worshiped in Phrygia as early as 1506 B.C., it would seem more consistent to connect the name of her priests with the fountain of **Gallus** than with people of Gaul who migrated from the Pyrenees to what became Galatia, as that migration did not take place until many centuries later.

It seems not unlikely, too, that the Bona Dea, who had her Spring at Rome in the time of Hercules, came to be considered the same as the Mother of the Gods for whom the Romans sent to Phrygia in 204 B.C. as a charm to drive Hannibal out of Italy. On that occasion the eunuch fraternity of Galli generously gave the Romans a stone,

which they said was the goddess herself; and as the Romans were perfectly satisfied, and conveyed the stone to Rome with devout solicitude, one may gather that the deity was the sharpened stone with which the Galli mutilated themselves when they had become maddened with overdraughts from the fountain of **Gallus**.

A town and its Spring, which are now called Aine Geul, are supposed to be the Modra of Strabo, which, apparently, he mislocated.

Ovid; Fasti. IV. line 364 and 222.

Strabo; XII. 3. § 7.

253-255

DORYLÆUM. MENOSCOME. LION'S VILLAGE

Athenæus mentions the fountain of **Dorylæum** as being very delicious to drink of. Dorylæum is said to be represented by a settlement now called Eski-Shehr.

On the other hand, the fountains of **Menoscome** and of the **Lion's Village** were pronounced rough and nitrous in their taste.

The last two Springs have not been identified.

Athenæus; II. 17.

256

SANGARIUS

The Spring of the Sangarius River was in the village of Sangias on Mt. Adoreus.

The river was celebrated for the fine fish that were taken in its waters, which emptied into the Euxine Sea.

It formed the boundary between Phrygia and Bithynia.

Strabo; XII. 3. § 7.

THE ARMS OF BRIAREUS

One hundred Springs flowed from a hill near the mouth of the Rhyndacus River and they were called The Arms of Briareus.

Briareus, sometimes designated Ægæon, and his two brothers Gyges and Cottus were the first progeny of the first god, Uranus.

Each one of the three had fifty heads and one hundred arms.

Almost immediately after birth, their father confined them in Tartarus, a region as far from the earth as the earth was from the sky. They were released by the Titans just before Uranus was succeeded by his son Saturn called Cronus by the Greeks, who, however, re-imprisoned them when they had assisted him to gain the sovereignty of the world; and they were not released again until Zeus was about to take the place of Saturn, as sovereign, the 300 rocks they could hurl at one throw making their services of great value in the different celestial revolutions.

In an early dispute between Neptune and Apollo regarding the ownership of the isthmus of Corinth, Briareus was appointed arbitrator, and, by giving a small part of the territory to Apollo, angered Neptune who threw him into the sea, in which he was unable to keep all of his heads above water.

Briareus' body was buried near the mouth of the Rhyndacus under the hill out of which there then gushed the hundred Springs.

No corresponding fountains have been reported in the near neighborhood in modern days, but it will be recalled that the source of the Thermodon in Pontus produced

ninety-six rivers, and that Hercules encountered a number of six-armed men near the Rhyndacus River.

E. Clavier's note on Apollodorus I. 1. § 1.

258

THE FOUNTAIN OF MIDAS

When Cyrus had reached Thymbrium, at the outset of his expedition to capture Babylon, there was pointed out to him at the side of the road a Spring called the fountain of Midas, which he was told was the one into which King Midas poured wine in order to capture the satyr who drank of it—as to which circumstance, mention is made under the fountain of **Inna**. (No. 202.)

If Thymbrium was at what is now the town of Ak Shahir, then the king's fountain may be the one at present called Alu Bunar Darbund, which is several days' journey from Kara Bunar, the **Black** Spring, which locates the town of Dana at which Cyrus stayed three days in Cappadocia.

Xenophon; I. 2. § 13.

CAPPADOCIA

259

THE ASMABÆAN WELL

The Asmabæan Well was a mysterious hot Spring that rose in a cold lake near Tyana the capital of Cappadocia.

Not less strange was the circumstance that though the lake had no visible outlet the unvarying depth of the water showed there was no increase in volume.

The Spring was sacred to Zeus, and on the border of the lake a temple was erected to that divinity in which he was worshiped with the surname of Asmabæus, derived from the Spring.

The waters were shut in by perpendicular hills in which were cut steps that led to the temple.

Tyana, however, produced a human mystery more widely known than the phenomenal fountain; a mystery that traveled in person to all parts of the world; of whom books were written and to whom altars and temples were raised, and who might, under different conditions, have prolonged the life of paganism. This mystery was Apollonius of Tyana, who was born in the city four years before the Christian Era.

His mission was to restore pagan worship to its primitive piety, and free it from corruption and the effects of its association with the fables of the poets; to abolish sacrifices; and to emancipate prayer from service of the lips, for he held that the heart's sincere desire was prayer

and that it became polluted when touched with the tongue or passed through the lips.

But in Apollonius' time it was too late to attempt to cure the cancer, that had spread throughout the pagan body, by lopping off a few obtruding particles, and the more radical method of the new school of salvation was adopted, that of complete excision and the substitution of Christianity.

Apollonius was said to be an incarnation of Proteus, and of the bookful of prodigies related about him two in particular were of a nature to confirm such a claim, they both occurred in Rome, but at different times; one, when an indictment, under which he was about to be prosecuted, was found to have become blank, Apollonius having caused the writing to vanish; and the other, when, in similar peril, he himself vanished, appearing within the same hour at Puteoli 160 miles distant.

In the temple of Diana at Castabala, to the northeast, the priestesses walked barefooted but unhurt over beds of burning coals, a feat that was, maybe, more of a marvel to foreigners than to the natives, as the country of Cappadocia contained many underground fires which sometimes burst through the surface to the injury of cattle and incautious strangers; and to one of such hidden furnaces the Spring no doubt owed its mysterious heat.

A long search for the ruins of Tyana was concluded when the Asmabæan Well was found two miles north of what is now called Kis Hissar where it continues to bubble up, like a boiling cauldron, in a pool of cold water.

Philostratus; Vit. Apoll. I. 4.

Strabo; XII. 2. § 7.

CARIA

260

CNIDUS

The Springs of **Cnidus**, in Caria, were in a grove which surrounded a giant oak that towered above and overspread the other trees, as they overtopped and shadowed the grass beneath them.

The enclosing wood was so dense that an arrow could scarcely have penetrated it, and within were pine and elm and pear and sweet apple trees, whose roots were nourished by the water of these copious Springs that burst from the ground like as amber, and were as dear to Ceres as those of Eleusis, Triopas or Enna.

How very highly she prized them and the surrounding beauties, is shown by the terrible punishment she inflicted upon Erysichthon, the great-grandfather of Ulysses, whose trials appear trifles in comparison with the tortures his ancestor suffered through having attempted to violate the grove of these Springs.

Erysichthon was a man with large means at his command, and he planned a mansion in keeping with his ample wealth and his station.

For such a structure no timber, he thought, could be more appropriate than that the trees of the sacred grove could furnish, and, at the head of a large band of woodcutters, he himself attacked the most magnificent specimen, the giant oak, the girth of whose trunk gave a span of nearly sixty feet.

At the sound of the axe's first blow, the indignant goddess voiced her protest, very gently, indeed, and in

such manner as none but a churl would have disregarded; Erysichthon, however, not only turned upon her, but even threatened her with his horrid axe, and bawled, and loudly boasted that he would hew her trees and build of them a house, in which he would enjoy himself and hold many pleasant banquets to his heart's content.

Wretched boast! For Ceres too well knew how to make the fulfillment of his wicked wish the punishment of his shamelessness and sacrilege. Meeting his menace, then, with such majesty of anger that his stout, hearty woodcutters immediately fled in terror from the scene, she pronounced his sentence, which was that he should spend his time in eating to more than his heart's content, but never to his belly's.

Thereupon she sent to the wastes of Mt. Caucasus, for famishing Hunger, and directed her to breathe into his veins, and scatter through his being, a constant and unquenchable desire for food.

This done, his ravening became a prodigy; as the ocean receives rivers from the whole earth and is never satiated; as the flame rages more fiercely the more fuel it feeds upon, so Erysichthon more famished grew the more he fed.

The continuous preparation of his meals required a relay of cooks to the number of twenty; and his thirst, which grew and kept pace with his hunger, necessitated a Bacchanalian brigade of twelve butlers rushing in endless round from the cellar to the table; while ten handmaidens were continually busied in washing dishes and serving at the groaning board.

Such ceaseless gormandizing precluded any attendance at public banquets, or even at private parties of his friends, and his family reached the utmost limits of social lying in devising excuses that should conceal the actual state of affairs from all their acquaintances.

Not any of the vast quantities of nutriment, however, with which he continuously gorged himself was assimilated or served to nourish his frame, and it kept wasting away like a wax doll in the sunshine, until his once powerful body was little more than bone and fiber.

Great as was his wealth and the number of his flocks and herds, these eventually became exhausted, and even the chefs, tired out, refused to continue the ceaseless round of roasting when it became necessary to kill and cook the mules and horses. These, in turn, however, were devoured, and then, when nothing remained uneaten save the family cat, and when that, too, had been dispatched in the ineffectual fight to stay the doomed man's craving, all the family's belongings were sold for marketing money, and finally, when there remained nothing of all the property, and when even his daughter, Metra, had been sold, he was forced to sit at the cross-roads, begging for morsels and cast-away refuse, while, ever and anon, he gnawed and mangled the parts of his person he could reach with his mouth, and miserably fed his own body by diminishing it.

Such was the horrible fate that Ceres apportioned to the man who had no respect for her grove and the Springs of Cnidus.

Cnidus was on the point of the peninsula terminating in the present Cape Krio.

Ovid; *Meta*. VIII. Fable 7.

261

PETRIFYING SPRING

At Cnidus there was a Spring of fresh water which had the property of causing earth to petrify within the space of eight months.

Great numbers of people were attracted to Cnidus, not to watch this slow-working Spring curiosity but to view the statue of the Cnidian Venus, the finest work of Praxiteles. It was exhibited in a temple open on all sides, and was esteemed as the finest piece of sculpture ever produced, a judgment that modern critics have had no opportunity of reviewing, as the statue has not yet been discovered. Many bids were made for the work, but nothing could induce the islanders to part with it, not even the offer of King Nicomedes to pay a sum that would have extinguished their municipal debt.

Pliny; XXXV. 47.

262

LABRANDA

The sanctuary of Zeus Stratios at Labranda contained a fountain in which there were eels that eat from the hand, and that were adorned with earrings and golden necklaces.

Two modern travelers believe the remains of a temple at Iakli are those of the sanctuary that contained the eel Spring; but others think it has not yet been found.

Pliny; XXXII. 7.

263

PHAUSIA

At Phausia there was a Spring that had a remarkable upheaval every nine years and then discharged its accumulated impurities.

This fountain was perhaps in the vast grotto, mentioned as at the same place, in which dripping water

hardened into columns that were tinted in various colors.

Phausia was a town in Caria opposite the Island of Rhodes.

Pliny; XXXI. 30. and 20.

264

FOUNTAIN OF SALMACIS

This alluring fountain was near the city of Halicarnassus. Its waters were clear to the very ground at the bottom. About it there were no fenny reeds, no barren sedge, no rushes with their sharp points. The water was translucent and the edges were enclosed with green turf and ever verdant grass.

So alluring were the attractions of this fountain and its surroundings that the naiad Salmacis could rarely be persuaded to leave it and join in the amusements of other nymphs. She spent much time bathing in her Spring, afterwards straightening her hair with a comb of Citorian boxwood and devising new ways of doing it up, learning from the mirror surface of the Spring which effects were to be preferred, and continually striving to heighten them.

At other times she would gather flowers and combine the colors so as to reproduce the pleasures of a painting or a varied sunset.

When not thus or otherwise engaged, she would repose on scented leaves scattered over the soft grass, leaning on an elbow and contemplating her decorations in the Spring with the keenest enjoyment.

Hither one day came the youth Hermaphroditus who, though but fifteen years of age, had begun to rove with the desire to see unknown beauties of nature. Charmed with the temperature of the Spring's pleasant waters, he

plunged into it and was presently transformed into a being possessing the attributes of both men and women.

Not perfectly pleased with the strange result, he prayed that the waters might affect all others in the same way, and, in answer to his request, the deities tainted the fountain with drugs of ambiguous qualities.

Various matter-of-fact explanations have been advanced to account for the peculiar effect thus attributed to the waters of this Spring. One theory is that the fountain was instrumental in civilizing certain barbarians who lived in the neighborhood when an Argive colony began to establish itself there; these men being obliged to repair to the Spring for water and meeting the Greek colonists, their intercourse not only had a polishing effect, but, in the course of time, corrupted them by the introduction of luxurious manners; hence the fountain had the reputation of changing men into women.

Another suggestion is that possibly the waters possessed some peculiar chemical quality that relaxed or softened and made the drinker effeminate, as waters are occasionally to be found with extraordinary qualities.

Lylius Gyraldus fancied that several disgraceful adventures happened near this fountain, which was enclosed with walls, that in the course of time gave it a bad name.

Ovid attempts no explanation; he says tersely; it enervates with its ineffable waters and softens the limbs bathed in it; the cause is unknown, but the properties of the fountain are very well known.

As to the remarkable youth Hermaphroditus, Ovid is, however, pleasantly enlightening and explains the origin of his name, which is a compound of the name of his father and that of his mother, both of whom he strikingly resembled, facially. He was born on Mt. Ida, and his parents were Hermes and Aphrodite.

There was a widespread belief that Herodotus was born near the Spring of **Salmacis**, and not by the fountain of **Thuria**, and the city of Halicarnassus might have relied upon that belief for a place in men's memories; or, upon having produced the first woman Admiral, Artemesia, who gained historical praise for the management of her squadron in Xerxes' fleet. But its fame was further assured by the city's possession of a world wonder, one of the seven, the mausoleum that another Artemesia had erected, in 350 B.C., as a tomb for her brother and husband, Mausolus.

The word still lives in more than one language, but most of the building was converted into lime or used for making walls for other structures, and there remain only a few fragments of it, which are now among the treasures of the British Museum.

Unfortunately, the tomb itself, to which explorers had penetrated too late one evening to permit of examination, was found the next morning opened and despoiled by pirates; doubtless they secured a valuable collection of vases and vestments and other precious material; but there could have been few or no remains of the king, as Artemesia is said to have mixed Mausolus' ashes in her daily drink, during the two years that she survived him while gradually dying of grief.

The city, built on the Ceraunian Gulf, was the most strongly fortified place in Caria; and its strongest fortress, which, alone, Alexander was unable to reduce, took its name from the Spring that flowed, as it does to-day, near the temple of Aphrodite, at the foot of a rock that was crowned by the fortress.

Strabo; XIV. 2. § 16.

Ovid; Meta. IV. Fable 5.



BYBLIS CHANGING INTO A SPRING

From the painting by J. J. Henner

265

BYBLIS

The fountain of **Byblis** was possibly not in Caria, although she herself was of that district. The story of her love is one of the saddest instances of perverted affection; she was the daughter of Miletus, the founder of the celebrated city of that name, and she fell riotously in love with Caunus.

After waiting a long while, in vain, for some overture on the part of the object of her misplaced affections, she proposed to him herself, in a lengthy and painfully composed letter, which he threw aside as soon as received; she, however, persisted in her efforts, saying to herself, "He was not born of a tigress, nor does he carry in his breast hard flints, or solid iron, or adamant; nor yet did he suck the milk of a lioness—he will yet be won."

Her persistence, however, far from awakening any return, at last drove Caunus from the country.

Then Byblis, becoming frantic, wandered wailing over the wild fields in search of him.

"At length she falls down, and laying her tresses upon the hard ground, she presses the damp leaves with her face, tearing the herbs with her fingers, and watering the grass with the stream of her tears.

"They say that the Naiads placed a channel beneath these tears that could never become dry, and immediately, as drops from the cut bark of the peach tree, or as the viscid bitumen distills from the impregnated earth, or as water, that has frozen, at the approach of gently blowing Favonius, the Zephyr of Spring, melts away in the sun, so is Byblis the descendant of Phœbus, dissolving in her tears, changed into a fountain which even now in those

valleys bears the name of its mistress and flows beneath a gloomy oak."

Pausanias, critical again, as he was with the legend of Narcissus, says that, as Byblis often went to weep by a fountain which was outside of the town, those who related the adventure magnified it by stating she was changed into the fountain which after her death bore her name. It may be noted, as a possible case of heredity, that the nymph Cyane (the name borne by Byblis' mother) who dissolved into a fountain in Sicily, may be supposed from Homer's statement to have come from Caria.

The end of Byblis was the subject of one of Aristides' paintings called "The Anapauomene."

Owing to the distracted girl's wild wanderings in search of her twin brother, there is small chance of locating the indefinite valley in which the fountain of Byblis was formed.

Ovid; *Meta.* IX. Fable 5.

266

SPRING OF THE BRANCHIDÆ

The Branchidæ were a body of priests in charge of the oracle of the temple of Didyma, which stood on a rocky elevation above the harbor of Panormus, $2\frac{1}{2}$ miles from the sea, and about 22 miles from the city of Miletus.

The oracle was established in very ancient times by Branchus, whose great beauty as a youth attracted the attention of Apollo who gave him prophetic power, and made him a man of brief, terse speech.

The sacred Spring of the temple rose on the forest-covered mountain of Mycale above the city of Priene where Bias, one of the Seven Wise Men of Greece, was born.

It is thus seen that this wonderful Spring rose some thirty miles from the seat of the oracle; but it immediately dove into the earth again, and crossed under the river Mæander, and under a bay of the sea, and came up by the temple to perform its religious offices. And this was not the only journey that the Spring is said to have performed.

The temple was a magnificent structure of white and bluish marble, with 112 columns 63 feet high and $6\frac{1}{2}$ feet in diameter. The approach to the building was called The Sacred Way, and was bordered on each side with a long row of figures, sitting with feet close together and hands on knees, done in the Egyptian manner and carved, each one and its chair, out of a single stone.

The oracle was the fourth in importance in all the Grecian territory, and was among a number that Croesus put to a test before deciding which one he would ask what would be the outcome of a campaign against the Persians under Cyrus. Through messengers, he asked each one of the oracles under test what he was doing at that moment, and the oracles of Delphi and Amphiaraus gave the correct reply. The Delphic oracle's answer was given in verse, and, as the messenger uttered the last word of his question, the priestess without a pause replied;—"I understand the dumb, and hear him that does not speak; the savor of the hard-shelled tortoise boiled in brass with the flesh of lamb strikes on my senses; brass is laid beneath it, and brass is put over it." As Croesus was cooking a tortoise and lamb in a cauldron of brass with a brazen lid, he was convinced of the power of these two oracles to read the future, and, having put the question about the campaign, he was told that if he marched against the Persians he would overthrow a great empire.

Thereupon he went to war—and his own kingdom was

overthrown; but that, as the oracles afterwards declared, was the empire they meant.

It has been claimed that there was something uncanny in this test case; but, whether or not it was Eurybatus, the Privy Councillor of Crœsus, who divulged the king's war plans to Cyrus, the story carries the moral that a seer's knowledge of the future cannot be fathomed with a line that, like Crœsus', does not reach beyond the present.

Xerxes, more successful than in his attempt on the temple at Delphi, burned the Branchidæ's building and secured all of its treasures, receiving them, according to some of his supporters, as presents from the generous priests, who immediately decamped with the commander and were settled by him at Sogdiana, where Alexander, some 150 years later, slew all their descendants in abhorrence.

Perhaps the priests did not go empty handed to Sogdiana, which became Afghanistan with the capital city at Bokara, whose Ameer was called the richest man in the world before the collapse of the Russian empire.

It was at this time, when Xerxes was packing up his presents, or his plunder, that the Spring made another journey and disappeared from its basin by the temple.

Later, the town of Miletus rebuilt the burned temple on a very magnificent scale, and conducted the seer's department as a municipal enterprise under the name of the oracle of Apollo Didymæus, which was also authorized to act as a mint and issue money.

Alexander paid a visit to the oracle under its new management, and the absent Spring reappeared on that occasion and resumed its former functions.

This oracle, like all others, suffered great loss of patronage when heathenism was undermined by skepticism,

about the beginning of the Christian Era; but it afterwards shared in the revival of oracle-consultation that occurred during the third and fourth centuries A.D. After the death of Julian, however, it began to go to decay, and today but two of its temple's columns stand to testify to the accuracy of those who described it and its Spring in the time of its prime.

Strabo; XVII. i. § 43.

267

ACHILLEAN FOUNTAIN

The Achillean fountain was in Miletus, and it was considered notable because, while its water was sweet, the sediment that it deposited was brackish; notwithstanding which the Milesians regarded it with great consideration as Achilles had bathed in it to purify himself, when he discovered that Trambelus, a king of the Leleges whom he had slain, was a relative of his friend Telamon.

The city of Miletus has been announced by some explorers as represented by ruins found at Myus; but others assume it to have been where a pestilential swamp of mud and water, formed by the river Mæander, has destroyed all traces of the city and its fountain.

Athenæus; II. 19.

268

MYLASA

The Salt Spring of Mylasa was regarded as a more remarkable fountain than that in the Erechtheium at Athens, because it was four times as far from the sea, the ocean being eighty stadia distant.

Like the salty Spring at Athens, it was also in a temple, that of the god the Carians called in their dialect Osogo.

The information given about Osogo, in connection with this Spring, suggests that a number of the three hundred Jupiters, who were reckoned to have been mentioned by ancient writers, may be accounted for by the Grecian practice of prefixing Zeus to the name of the principal deity of all peoples with whose divinities they became acquainted; for the Carians claimed to be aboriginals, with national gods, and they are distinctly stated, in a very ancient instance of the ceremony of drumming out of camp, to have gathered together, men, women and children, and with loud noises to have driven out of the country all gods but their own national deities. When, therefore, writers designated this aboriginal god of the Carians as Zeus Osogo, it is clear that it was only an intimation to Greek readers that he was the principal Carian god, and not an assertion that the Carians called him Zeus.

The temple, over which the Spring was built, was the most magnificent of the white marble shrines of the city, of which it possessed so many that the wit Stratonicus, having remarked that there seemed to be more of them than there were citizens, began a public address with the words, "Hear me, O ye Temples!"

Moore was indebted to another wit, Hybreas, one of the citizens, who, like King Oxylus, was a muleteer but became the greatest orator of his time, and the foremost citizen of Mylasa, and who in a speech about Euthymus, the city's tyrant, said that he was a necessary evil, for the state could live neither with him nor without him.

The temple over the Spring may have been demolished

by time, or by the Turks, who destroyed ancient edifices to obtain material for constructing their mosques, for it has not been identified among the ruins over which is built the modern town of Melosso.

Pausanias; VIII. 10.

Athenæus; VIII. 41.

Strabo; XIV. 2. § 24.

LYCIA

269

MELA

The legend of the Spring of **Mela** has a two-fold interest, first, as giving another illustration of the shortness of Latona's temper, which, as seen in the incident of Diana's metamorphosing Actæon, was transmitted to her daughter; and next, in showing the origin of those natural attendants and zealous guardians of all good Springs, the little frogs.

The garrulity of guides, even back to time immemorial, is also pleasingly indicated by attributing the best account of the Spring's origin to a Lycian guide who, as he was conducting a traveler through that country in Asia Minor, stopped at this Spring, and, by much mystery and whispered muttering, secured an extra gratuity to tell the legend.

Latona, fleeing from the wrath of Juno, with her babies, Apollo and Diana, came to the Spring of fine water called **Mela**, which was in the bottom of a valley, among bushy osiers and bulrushes and the sedges, natural to fenny spots, that some countrymen under the direction of Neocles, a shepherd, were gathering.

When Latona stooped to take up some of the cool water for the twins, the surly rustics forbade her using it; she explained that she had no intention of bathing in it, and wished only to assuage the thirst of herself and the infants. The miserable country bumpkins, however, per-

sisted in not letting her taste the water; moreover, they added threats and abusive language, and even went further, riling the water with their feet and hands, and stirring up the soft mud of the bottom by spitefully jumping to and fro.

The resentment of the goddess was so great that she forgot her thirst, and, raising her hands to heaven, she cried out, "For ever may you live in that Spring."

At once; "the backs of these wretches united with their heads; their necks seemed as if cut off, their backbones became green; their bellies, the greatest part of their bodies, became white, and, as new-made frogs, they leaped about in the muddy water and seemed to say, 'Sub aqua, sub aqua,'" as their descendants have continued to do, even down to the latest times, and, irrespective of the language of the country whose Springs they may be frequenting.

It is not possible to place this Spring concisely, but it may have been in the grove of Latona, seven and a half miles from Calynda on the present Gulf of Makri; the Spring connected with the birth of the twins has, however, been readily located in the island of Delos.

Ovid; *Meta.* VI. Fable 3.

270

DINUS

The Spring of **Dinus** was a fountain of naturally sweet water that, at the proper time, changed suddenly to sea-saltiness.

The Spring was in Lycia near the sea where there was a sacred grove and an oracle of Apollo, of which the fountain was a necessary feature.

The oracle was consulted in an unusual and unique manner. Inquirers were obliged to have two wooden spits, each containing ten pieces of roast meat, which they threw into the Spring. The priests then sat around in solemn silence, and the inquirer looked on to see what would happen; and if he was unacquainted with the character of the proceedings he was usually considerably terrified; for the water would suddenly become salt; and then an incredible number of fish of all sorts would surge up in the fountain, some of them of such vast size, and so near at hand, as to frighten even stout-hearted observers.

From this churning chaos of fish, in some way that was probably known to the priests alone, conclusions were drawn and answers were given to the inquirer in regard to the matter concerning which he sought information.

Athenæus; VIII. 8.

271

LIMYRA

The fountain of **Limyra** was a traveling Spring that not infrequently made its way through neighboring localities; and it was remarked as a singular matter that the fish that lived in the Spring always accompanied the waters in their migrations.

Those fish were highly venerated in the district through which they attended the moving Spring, and were consulted as oracles by the inhabitants, who offered them food and then drew their own conclusions according to the actions of the finny prophets.

If the fish seized the food with avidity, that was considered tantamount to a propitious answer; but if they

rejected it and flipped it away with their tails, then the reply was assumed to be unfavorable.

The ruins of Limyra are found above Cape Fineka.

Pliny; XXXI. 18.

272

MYRA

At Myra the fish in the fountain of **Apollo** known as **Surium**, appeared and gave oracular presages when summoned three times by the sound of a flute.

The presages were determined exactly as they were in the case of the future-reading fish of the fountain of **Limyra**.

Myra, which was the capital of Lycia, was on the River **Andracus**, and was visited by the Apostle Paul, when being taken as a prisoner to Rome, as related in the 27th chapter of *The Acts*.

It continues as a town under its old name and the ruins of its antiquity are among the handsomest in the country.

Pliny; XXXII. 8.

273

CYANEÆ

The Well of **Cyaneæ** was the most important part of the oracle of **Apollo Thyrxis** in Lycia. There was such truth in its water that it showed anyone looking into it whatever he wanted to know.

It was said to be similar to the Well of **Patræ** in Achaia; but the latter Well, although the process of consulting it was very elaborate, seems to have been able to do no more than tell whether a sick person would succumb or

would recover—probably by showing the reflection either of a corpse or a person in good health.

Cyaneæ is supposed to be one of the three sites that have been discovered near the port of Tristomo.

Pausanias; VII. 21.

274

PLANE TREE FOUNTAIN

In close proximity to a Lycian fountain of most refreshing coolness, there was a famous plane tree that presented the foliage of a grove, and whose branches equaled ordinary trees in size.

There was a cavity in the tree wherein was placed a circle of stone seats covered with moss, and the consul Lucinius Mucianus gave a banquet in the tree to eighteen persons who were so greatly pleased with the entertainment that a raging rain failed to interfere with their enjoyment.

Pliny; XII. 5.

CILICIA

275

PIKRON HYDOR

Twenty stadia to the northward of the promontory Corycus, there was what was called the Corycian Cave. It was in reality a large valley of a circular form, completely surrounded by a ridge of rock of considerable height.

The bottom was irregular in form and was rocky, but interspersed with spots that produced saffron.

The valley contained a cave in which rose the **Pikron Hydor**, a Spring of pure and translucent water which immediately buried itself in the ground, and continued a subterranean course until it discharged into the sea.

The saffron that grew in the neighborhood of this Spring was more highly esteemed than that produced anywhere else, and it was used in large quantities for perfuming the Roman theaters. For that use the flowers were reduced to powder and incorporated with water which was then sprayed into the auditorium through a gigantic overhead atomizer that was formed of many pipes of the tiniest diameter.

This Spring was in the home of, and nourished one of the monsters of antiquity that stalks through the modern world and still retains the traits anciently ascribed to it; its various voices, ranging from the roar of a bull to the hiss of a serpent; its exceeding swiftness; its fondness for tossing the ocean about and scattering ships, and for raising great clouds of dust on land—all of these traits

are as familiar to moderns as is its name, Typhon, sometimes spelled Typhoon or even Hurricane.

In this monster's early life it was the father of a number of other monsters; of the dogs Cerberus and Orthus, the Hydra, the Chimæra, and of the Sphinx; as also of the bad, but not of the good winds.

The meaning of the Spring's name, **Pikron Hydor**, was **Bitter Water**; and in the promontory's name can be seen the garden name of the saffron flower, the crocus.

The Cape is now called Korghoz, but the home of the Spring behind the rocky ridge some two miles inland has not yet been examined.

Strabo; XIV. 5. § 5.

Hesiod; Theogony; line 845-907.

276

PYRAMUS

The Pyramus River had its source in the middle of the plain of Cilicia near the town of Arabissus. After falling into a large underground channel, it sprang out of the earth again with such force that an arrow could scarcely be pushed into the water.

It flowed through a narrow chasm that a hare could leap across, a mere split in the rock, the projections of one side coinciding exactly with the hollows on the other, through which the powerful stream rushed with roarings that resembled the reverberations of thunder.

According to an oracle, the matter the river forced into the sea would one day connect the mainland with the island of Cyprus.

The river, once named the **Leucosyrus**, is now called **Seihun**, and **Jechun**.

Strabo; XII. 2. § 4.

277

CYDNUS

The sources of the Cydnus were near the town of Tarsus on the southern side of the Taurus range of mountains; the river flowed through the center of the city while its waters were still spring-cold, and on that account they were recommended for use in the treatment of various ailments of men and animals—gout, and swellings of the sinews, among others. Nevertheless, the river made Alexander the Great violently ill after bathing in it when he was overheated, and the resulting fever detained him in the town for several weeks.

The cause of the coldness of the water was the snow that formed the river's sources.

Tarsus was the capital of Cilicia and was said to have been founded by Triptolemus while he was searching for Io. It was the birthplace of St. Paul, and was of such note as a center of learning that its philosophers were held to surpass those of even Athens and Alexandria, from which circumstance may have arisen the belief that the intellect was sharpened by the waters of the Cydnus, if that was the river referred to under the name of Nus.

The stream near its mouth formerly expanded into a lake, but this was gradually filled with sediment and eventually became, as it is now, a plain.

It was the Cydnus that Cleopatra selected to bear the gorgeous pageant in which she presented herself to Antony unarrayed, to represent Aphrodite.

The stream, which was often spoken of as The River of Tarsus, is now called the Tersoos Tchy.

COLCHIS

278

THE FOUNTAINS OF HEPHÆSTUS

The Argonauts, having defeated Amycus at his Spring, appropriated a quantity of booty and resumed their voyage, to Colchis, during which they made a landing to relieve Phineus from the persecutions of the "hounds of Zeus," as the Harpies were called.

They sailed past the land of the Tibareni whose peculiar custom might have been traced to Edmond About if his "Cas de M. Guerin" had been written some three thousand and odd years earlier.

Further on, at the Isle of Ares, they were assailed by the birds that Hercules drove from the Stymphalian Marsh, and they put them to flight by the same noisy means that hero employed, although not before the birds, that had become able to flip their sharp-pointed feathers from their wings with the accuracy of arrows, had rained on the crew a shower of shafts that wounded one of their number.

Passing the Caucasus Mountains, they heard the agonized screams of Prometheus, chained to the rock for having shown man how to make fire; and actually saw with their own eyes the savage eagle engaged in eating out his liver while the Argo rocked under the thrusts of its powerful wings as it poised itself at the feast.

This marrow-freezing sight was within a day's row of their destination, Colchis, which they reached that night.

The next day Jason called on Æetes to prefer his request for the Golden Fleece, which he secured after performing some miraculous feats by means of the enchantments of Æetes' daughter Medea, who had fallen in love with the young man at first sight.

It was at that visit that Jason saw for the first time the fountains of Hephæstus, the fatherless son that Hera produced several thousand years before the Christian Era, when she was in a pique with Zeus for producing his motherless daughter Athena.

The fountains were the most wonderful of a number of gifts that Hephæstus had fashioned or produced for Æetes, in gratitude for a kindness once done him by the latter's father. Besides decorations for his house and grounds, there were such marvelous specimens of live stock as bulls with brazen feet, and brazen mouths from which they blew fearful blasts of fire; and there was a plow fashioned from a single diamond or piece of adamant, with which Jason had to furrow a field after subduing the bulls and harnessing them to that agricultural gem.

One sees intuitively the natural suggestion that created these fire-breathing bulls and their protective metal hoofs; for in this country of Æetes whose physical features have undergone little change, and whose River Phasis is still the River Faz, an observer, looking for the first time at a Georgian landscape, and seeing a plowing ox pass between his eye and one of the burning fountains of naphtha that still abound in the country to the Caspian Sea, would instinctively fancy that the flame came from the ox's mouth, and that brazen hoofs were better adapted than horn ones for plowing in such fiery fields.

The fountains were four eternal Springs that occupied the place of the usual jet and basin set in the atrium of

ancient mansions. They were bowered with blossoming vines and tender green foliage, and would seem to have originated in Calanus' metaphorical fountains of India.

One of them gushed with milk; from another flowed wine; and the third vied with the surrounding blossoms in making the air fragrant with the scented unguents that bubbled in its basin. The fourth spouted from a hollow rock in a constant stream of water that alternated twice a day in temperature, being tepid when the Pleiades set, and gelid when that starry cluster rose again.

Apollonius Rhodius III. line 222.

Apollonius Rhodius II. line 1034.

Pausanias; VIII. 18.

GREEK ISLANDS

ITHACA

279

ARETHUSA

The fountain of **Arethusa** is first mentioned by Homer on the occasion of Ulysses' return to his own island of Ithaca, which he does not recognize after his twenty years' absence.

A youthful swain, with a javelin and wearing painted sandals, who then opportunely appears, being asked what island it is, gives its name and requests to know something about the inquiring stranger. In reply, Ulysses with his usual readiness elaborates an entirely fictitious story that so charms the guileful swain that he at once appears in *propria persona* as the goddess Pallas in all the brightness of her divinity, and she instructs Ulysses in the course that he is to pursue to rid the earth of his wife's unwelcome suitors—the greedy horde that has, for years, been living in his palace and dissipating his possessions.

To prevent any intimation of the coming vengeance before the plan is ripe, the goddess spreads a bark of wrinkles over his face, turns his red hair to white, changes his clothing into a dirty and disreputable deerskin, and, having metamorphosed him into an aged and unsightly beggar that even Penelope would never recognize, she

tells him to go to his master of the herds, Eumæus, and adds;—

“At the Coracian rock he now resides,
Where Arethusa’s sable water glides;
The sable water and the copious mast
Swell the fat herd; luxuriant, large repast!
With him rest peaceful in the rural cell,
And all you ask his faithful tongue shall tell.”

This, as before said, is the first existing mention of a fountain of **Arethusa**. The Spring is less than fifty miles from the mouth of the River Alpheus, as against nearly three hundred from the river to the island of Sicily, and anyone who wishes to is at liberty to believe that the nymph Arethusa, after being chased over a large part of Greece, was still fresh enough to run an additional three hundred miles under the sea to Sicily in preference to taking the short cut to Ithaca; and to contend that the Sicilians have not been deceiving the classical world for a couple of thousand years.

This fountain, as if seeking escape from a hasty pursuer, still gushes out forcefully at the base of a cliff that faces the sea on the southeast end of Ithaca, which is west of the coast of Acarnania on the mainland of Greece.

The cliff is still called Korax, Homer’s Coracian rock; and the foundations of the so-called Castle of Ulysses whose walls rang daily with the riotous revels of the selfish suitors, are still traceable, though naturally nothing remains to mark the site of the humble herder’s rustic dwelling that stood near **Arethusa’s** sable water. (See No. 410).

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PENELOPE'S SPRING

In the temple at Ephesus there was a work, by the statuary Thraso, called Penelope's Spring. It included a figure of Eurycleia, the nurse of Ulysses, and may have commemorated the fountain with whose water she was enabled to penetrate the disguise of a beggar's rags and dust that he adopted to conceal his identity, on his return to Ithaca after the Trojan campaign.

Homer mentions the Spring as one of the purest, and it may have been one of Penelope's favorites to which she sent the nurse for water for bathing her disguised husband.

Having placed the stranger in a seat by the crackling fire, Eurycleia tempered the cold Spring water in a bathing basin and began her work with the king's grimy feet and legs, on one of which she soon uncovered a scar below the royal knee which marked the wound made by the tusk of a boar, in a boyhood hunt on Mt. Parnassus.

The loving old nurse, in the excitement of recognizing the narrow white scar revealed by the water and lit up by the firelight, upset the basin and flooded the palace floor, and in another instant would have shouted aloud in her joy at the discovery had not the wily king clapped a royal hand over the opening lips, and whispered a caution not to reveal his identity and frighten away the suitors before he could carry out his plans to dispatch them for their persecutions of Penelope.

To finish her pleasant task, Eurycleia had to go again to the Spring, and her mood as expressed in her features while she drew the second supply was well calculated to add interest to a representation of an old woman at a fountain.

Among Homer's Springs, mention is made of other fountains in the island of Ithaca which has retained its name throughout the ages. (See No. 410.)

Strabo; XIV. 1. § 23.

Odyssey; XIX. 403, 450, 544, 548, 587.

Odyssey; XXIII. 5.

ÆGINA

281

PSAMATHE

The fountain of **Psamathe** was in the territory of Argolis. Psamathe appears to have been credited with evincing more versatility than the average Greek virgin of fountains, as it is affirmed by some that she also assumed the form of a fish and that of a seal in evading her lover Æacus whose perseverance, however, succeeded and resulted in their becoming the parents of Phocus.

Psamathe was the sister of Lycomedes the King of Cyros, and was one of the Nereides, the nymphs of the Mediterranean, the fifty daughters of Nereus and Doris, and she naturally inherited the power of changing that was possessed by her father. The Nereides are to be carefully distinguished from the Oceanides, the three thousand children of Oceanus and Tethys, who were the nymphs of the great ocean beyond the inland sea; as well as from the even more numerous Naiades who were the nymphs of fresh water Springs and Wells and brooks.

The history of Psamathe and of her connections abounds with remarkable changes, and the name itself seems to be associated with transformation. Later on, Psamathe was the wife of Proteus whose power of assuming different forms was absolutely unlimited, and whose memory is perpetuated by an English adjective in daily use.

Thetis, one of Psamathe's forty-nine sisters, had

changed into a bird, a tree, a tiger, and even into water, before becoming the bride of Phocus' half brother Peleus and the mother of the hero Achilles. Thetis and Peleus were the pair who planted the seed of the Trojan war that was afterwards harvested by Helen. Their wedding was attended by all of the gods and goddesses save only Discord who had been overlooked; she, however, appeared for an instant at the festivities and threw in the midst of the throng a present, a golden apple to which was attached the inscription, "For the Fairest."

There was no difference of opinion as to who were the fairest three, but the narrowing down of the choice to one was left to Paris whose decision gave the apple to Venus; Helen to Paris; and destruction to Troy.

Æacus himself, the ruler of one of the most celebrated Greek islands, Ægina, the birthplace of silver coinage, when he lost his subjects by a virulent plague, prayed that the ants that swarmed in one of his trees, grown from an acorn of the Talking Oak of Dodona, might be changed into men to replace them, and, being the most pious of all the Greeks, his prayer was answered and the ants, transformed as desired, gave Æacus nearly half a million subjects. Of those transfigured insects, the Myrmidons, the ant-sprung warriors, were the troops that accompanied Æacus' grandson Achilles to the Trojan war, the war in which Phocus' grandson Epeus secured with his wooden horse that which Achilles with his ant-men had been unable to accomplish.

In the end, Æacus became the custodian of the keys of Hades.

Psamathe's powers were not confined to changing her own form but were also exertible over others, and she thus became the creator of what was one of the most life-like statues that ever appeared in the realm of Art.

Peleus, with a quoit that became an historical exhibit, having killed his half brother Phocus, the son of Psamathe, she in revenge sent a monster wolf to ravage Peleus' herds; and not until the wolf had nearly exterminated his live stock was she induced, by her sister Thetis, to stop the carnage, which she did in an instant by changing the brute in its minutest details into a marble statue that could only be distinguished from the original by its color.

One who is fond of following the intricacies of mental problems may like to attempt to trace the cause of the similarity between this and two other incidents closely connected with it, by the name Psamathe in one case, and by Psamathe's son Phocus in the other. Thus, some years before, Cephalus told Phocus that Themis, angry because the Sphinx's occupation had ceased when Œdipus had solved its riddle, sent a pestiferous fox to take its place. Thereupon Cephalus hunted the fox with his dog Lælaps (Tempest) made by Vulcan, and warranted to outrun any wild beast; a guarantee that in this test was not made good, as neither could gain on the other and there was a tie in the running. Then, as with faltering confidence Cephalus was about to put to proof another guarantee by throwing a javelin warranted never to miss, some god, desiring that both animals might remain unconquered, changed them in a twinkling into statues of solid marble that remained upon the plain, one showing the fox fleeing, and the other, the dog at his flank barking in pursuit.

The other incident is that another, a second Psamathe, the daughter of Crotopus, King of Argos, having abandoned her infant, of whom Apollo was the father, it was killed by the sheep-dogs belonging to Crotopus.

Thereupon Apollo to avenge his progeny's death sent

a monster called "Punishment," which took Argive children away from their mothers, until one Corœbus killed it.

This story also terminates in a statue, a statue of Corœbus killing "Punishment," which was placed on Corœbus' tomb at Megara, together with some regrettably unquoted elegiac verses relating to Psamathe.

This statue Pausanias says was one of the oldest he ever saw; and the very great antiquity of the fountain of Psamathe may be inferred from Cephalus' contemporaneity with the Sphinx, and from the story of the Corinthian Spring of **Pirene** which, in a way, owed its existence to Ægina, who gave her name to Æacus' island and was the mother of its owner and the grandmother of Peleus who murdered his half brother Phocus.

Unfortunately, there is no clue to the particular part of Argolis in which this fountain appeared, though it is a fair inference that it was in what was at one time the Argolian island Ægina, for it will be observed that each and all of the three Psamathe lived in the vicinity of the Saronic Gulf. That Gulf was so called because it was encircled with oaks, but the fame that Ægina now enjoys is due to her almond trees, whose fruit is the best of the kind produced in Greece.

The Gulf today is called after the island which has made no change in its name except that of dropping its old initial letter.

In the history of the Spring of **Eridanus** in Attica it is seen that, on another occasion, the unerring javelin was launched by Cephalus with tragic consequences that overwhelmed him with misery.

Pliny; IV. 9.

Ovid; Meta. XI. Fables 5 and 6. VII. Fable 6.

Pausanias; II. 29.

EUBŒA

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EUBŒA

The island of Eubœa bears about the same relation to the mainland of Greece at the west of it, that Long Island does to its own mainland on the north; and the two islands are similar in size, as the Grecian one, though but 105 miles long, is in some places 30 miles across.

It is the largest island in the Ægean Sea, to which one of its towns, Ægæ, gave the name. It was where brass was first discovered. One of its rivers turned sheep black, and another one made them white, from which it might be inferred that sheep were originally of some other color.

The royal residence of Poseidon was in the deep part of the sea near Ægæ, and connected with it were the apartments containing his precious horses, with golden manes and brazen hoofs, which received the personal attention of himself or his wife Amphitrite.

Eubœa was supposed to have been separated from the mainland by an earthquake, but neither memory nor mythology ever went back to the time when it was not an island. It was one in Deucalion's day when he and his wife Pyrrha lived in Cynus on the opposite continental shore; and so it was, ages before, when Zeus loved Io and gave her the form of a white cow to conceal from his wife, Hera, the real object of his affections. Then wily Hera, concealing her hate for Io with pretended fondness for the heifer, secured it as a gift and had it tied to an

olive tree at Mycenæ, appointing, as cowherd, Argus, with whose hundred eyes she beautified the tail of her favorite bird the peacock, when Zeus had Argus slain and released Io, whom Hera then persecuted more actively, goading the poor creature to constant flight from one country to another with a tireless, stinging gadfly, until finally, swimming through, and thence naming, the Ionian Sea, she reached the shore of the island and sought shelter in a cave which, from that circumstance, was called *Eu Bous*, the Cow's Stall—a designation afterwards applied to a city, and then to the whole island; and an incident always recalled by the cow's head stamped on the island's coinage.

Superstitious people might perhaps see in this a premonitory sign, for Eubœa afterwards became a far-famed place of resort for sufferers, because they found potent remedies for pains and disorders in some of its Springs.

Among these was the Spring of **Ædepsus**.

Strabo; X. I. § 3.

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SPRING OF ÆDEPSUS

This Spring was near the town of Ædepsus in the north-west part of the island.

It was a cold Spring whose waters were taken internally and were freely at the disposal of anyone who needed their benefits—that is, they were free until about 300 B.C. when a predatory representative of Antigonos, seeing an opportunity in the great numbers of health-seekers, or, as it is quaintly expressed, wishing to be economical in respect of the water, placed a tax on each draught—an impost that the charitable Spring promptly resented by drying up.

A similar instance occurred in Troas when Lysimachus attempted to derive a revenue from users of the water of the Tragasæan Lake, which Lake, however, reappeared as soon as it was announced that the tax would be discontinued.

Athenæus; III. 4.

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HERCULES' SPRINGS

These were hot Springs by the seashore near Ædepsus, and such as sought their benefits used the waters for bathing.

They had a greater vogue than the cold Spring, perhaps because the patrons of the latter, after its disappearance increased the clientele of the baths.

These Springs, too, suddenly went dry, not in protest against any impositions, but because of an earthquake. After being dry for three days, they reappeared in new places, and they still exist today near the town of Lipso which has taken the place of Ædepsus.

Their sulphurous waters, ranging from 90° to 180° in temperature, are still so popular that their numerous patients support three modern hotels.

Pliny apparently refers to these Springs as "the warm Springs known as **Ellopiæ**," that being an ancient name for Eubœa.

Pliny; IV. 21.

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ARETHUSA

The Spring of **Arethusa** was near what was, ages ago, as it is still, the principal town of Eubœa—Chalcis

"which feedeth the far-famed waters of Arethusa by the sea," as Euripides praisingly described it. And it is doubly remarkable that he made another Arethusa immortal by burial in a town of that name in Macedonia; and that the town was founded by people from Chalcis who named it after their own home fountain.

A better known settlement by the Chalcidians was Cumæ, the mother of Naples, which, made by Megasthenes in 1050 B.C., was probably the second colony that went from Greece, if Ctenotrus' migration to Magna Græcia was the first.

Arethusa heard the last words of Aristotle, who died in Chalcis in August B.C., 322, owing, it is said, to the effect of worry over being unable to account for the fourteen mysterious changes of the tide that occurred daily in the Euripus—the narrow strait before the city where it contracted to a channel only forty yards in width and was spanned by a two-piece bridge connecting it with the mainland.

Chalcidians originated The Hague Conference idea of regulating the conduct of war, and were the first to make agreements with others restricting the use of the long-range projectiles of those days—weapons that like javelins and spears were thrown at enemies.

The fountain was remarkable for the volume of its waters which supplied the whole city; and it contained numbers of various kinds of fish so tame that they fed from the hand; among them were eels, gaily decorated with earrings of silver and gold, that crowded about the margin of the Spring to receive fresh cheese and portions of sacrifices that the devout brought to them from the temples.

After an ancient earthquake the fountain was for a time obstructed, but it forced for itself a new opening

and was still one of the attractions of the city in the IIIrd century A.D., when its tame fish and earringed eels were described.

Leake was unable to find *Arethusa* in the 1830's, and it was supposed to have been drained by chasms opened during convulsions of a comparatively late date; but a modern guide book's description of the new iron bridge over the Euripus, with a railway station at the end of it, and the Chalcis hotels with electric lights and private baths, is supplemented with a notice of a Spring, a mile south of the city on the road to the seacoast, which it introduces as the original, ancient **Arethusa**.

Strabo; I. 3. § 16.

Athenæus; VIII. 3.

286

LELANTUM

In the plain of Lelantum there were curative hot Springs that were used by the Roman general Cornelius Sulla.

The chief of these was one called the **Eretrian Fountain** and its waters were apparently used for bathing, as Erasistratus cited them as an instance of the absurdity of judging waters by their weight, saying that, while the waters of the **Eretrian Fountain** were bad, there was absolutely no difference between their weight and the weight of the good waters of the fountain of **Amphiaraus**, which was near Oropus on the opposite coast.

There were several versions of the origin of the name of the Curetes who once lived in the neighborhood of these Springs, and one of the versions was intimately connected with the Springs, it being to the effect that the control of the plain and the Springs was a constant source of con-

tention between the Curetes and their neighbors, the latter being in the habit of seizing the Curetes by the forelock and dragging them about until they were exhausted and lamed with bruises.

To minimize their injuries, the victims cut off their front hair; but apparently their plan proved to be only a temporary respite from their persecutions, for they finally moved away from Eubœa and went to Ætolia where they settled on the eastern side of the Achelous River. It being desirable to distinguish them from the people on the opposite bank of the stream, they were called the Curetes, the Shorn; and the othersiders were named the Unshorn, the Acarnanians; whence the country of the latter became Acarnania, a name that the district might never have borne had it not been for the strife-breeding Hot Springs of Lelantum.

The city of Eretria was on the coast and at the southwest end of the plain, in the vicinity of the place now called Vathy.

Strabo; X. I. § 9.

Athenæus; II. 25.

TENEDOS

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TENEDOS

In the island of Tenedos there was a Spring that, after the summer solstice, was full of water from the third hour of the night to the sixth, which was approximately between 9 and 12 P.M., as the Romans for six hundred years, from about 150 B.C., divided the time between sunrise and sunset into twelve hours—the hours being longer in summer, and shorter in winter, ranging between 75 and 45 minutes. Similarly they divided the night into twelve hours, which therefore varied in length as did the daylight hours. Their First Hour in summer corresponded to 4.30 A.M. modern clock-time; and the same hour in winter, to 7.30. This made no more difference in the lives of the Romans than the change of hours in the modern Daylight Saving plan, but it necessitates a calculation whenever it is desired to fix an ancient happening by modern clock-time, accurately.

Tenedos is seventeen miles from the entrance to the Dardanelles and was the island the besiegers of Troy used to conceal their fleet while, feigning departure, they awaited the outcome of the stratagem of the wooden horse.

Pliny; II. 106.

LESBOS

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LESBOS

When, in a way, the world was at its wisest and its wickedest, a swarthy little woman with dark hair sat by a beautiful Spring in a lovely little island only eight miles wide, and ten miles from the coast of Asia.

To her reflection in the Spring, as though it were a sympathetic friend, she reviewed her many woes.

Left an orphan by the death of her father Scamandronymus when she was but six years old, she was the sister of a pirate, and of two other young men of lax morality. She was an aphrodisian who had brought disgrace upon herself in the company of both women and men, and was the mother of a little daughter, Cleïs, six years old, whom she regarded as an encumbrance.

For the moment, she was in love with Phaon, a man who had tired of her and gone off to the island of Sicily.

Thinking over so much of her misery as is known to others, and maybe of more that is still unknown, she was suddenly seized with an impulse to throw herself from the promontory of Leucate, in Arcarnania, which was a precipitous rock called The Lover's Leap because those who jumped from it were cured of their pangs, whether the leaper lived or whether he lost his life in the sea.

This woebegone little woman was Sappho, the Tenth Muse, the world's greatest lyric poetess, and the author of nine books of poems, all of which have been

lost fortunately—or unfortunately, according to whether the matter is regarded morally or metrically.

Before starting on the journey to the distant rock, she wrote to Phaon about her thoughts and the impulse that came to her at the fountain which she described as “a sacred Spring, limpid, and more pellucid than the glassy stream, and many suppose that it harbors a divinity; over it the lotus, delighting in waters, spreads its branches, itself alone a grove; and the earth is green with the springing turf. There I was reclining my limbs, wearied with weeping,” she says, when she was seized with an impulse to throw herself from the rock.

The result of the leap in her case was fatal.

An alleged temple record which enumerates the leaps and their causes for one year, gives the case of Alcæus the lyric poet who, being in love with Sappho, appeared one afternoon to make the leap; but, learning that Sappho had made it earlier in the same day, he sat down and composed an ode on the occasion, and then returned home.

Only a few lines of Sappho’s voluminous writings were known up to 1910, when one of her lost poems was announced to have been discovered in Egypt.

It was to one of Sappho’s brothers, the pirate, that Posidippus referred in his epigram, on a departed frail one, written 2511 years before Kipling;—

“Here, Doricha, your bones have long been laid;
Here is your hair, and your well-scented robe,
You who once loved the elegant Charaxus.”

Doricha had been a fellow slave with Æsop, and the fairy tale of Cinderella was perhaps suggested by the stoy of her sandal, which was to the effect that while she

was bathing an eagle soared away with it and dropped it in the lap of the king at Memphis. The beautiful shape of the sandal aroused so much interest in the king that he sent to all parts of the country to discover the owner, and when she was found, in the city of Naucratis, the monarch made her his wife. Her tomb was the third pyramid, only one tenth the size of the others but the most costly of all because it was built in large part of a black stone, brought from a great distance in the mountains of Ethiopia, and, owing to its hardness, very expensive to work.

The Spring was perhaps near Sappho's home, either in the town of Eresos, or in that of Mitylene, from which latter the island of Lesbos takes its modern name of Metelin.

Strabo; XVII. 1. § 33.

Ovid; *Heroides* Ep. XV. (Sappho's.)

Athenæus; XIII. 69.

CYDONEA AND ANDROS

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CYDONEA

The island of Cydonea contained a warm Spring that flowed only in the spring season.

Cydonea was one of the Leucæ, a little cluster of five islands on the eastern side of the island of Lesbos, the group that is now called the Aspri islands.

Pliny; V. 39. II. 106.

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ANDROS

There was a fountain at Andros in the temple of Dionysus from which wine flowed during the seven days devoted to that god's festival beginning on the fifth of January.

Andros was one of the largest islands in the group of the Cyclades, and the one nearest to Eubœa from which it is separated by a few miles of water, and its principal city bore the same name.

Wine was, and still is one of the leading products of the island; and by a considerate dispensation, that secured the manufacturers from losing their occupations, the vinous stream of the fountain lost its flavor as soon as it was taken from the temple, and, outside of it, had the taste of ordinary water.

A wine miracle of more moderate proportions took place in the temple of Dionysus in the town of Elis when his festival called the Thyia was celebrated; then the priests deposited three flagons in the building in full view of all the people present, and someone, whoever desired to, sealed the doors; and on the next day, when the doors were opened, the flagons were found to be full of wine.

The fountain in Andros was also called **Dios Theodosia**.

Pliny; II. 106.

Pausanias; VI. 26.

SAMOS

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THE SAMIAN SPRING

One of the three greatest engineering works of the Greeks was the tunnel they cut through the base of Mt. Cerecteus, to carry the waters of the copious Samian Spring to the capital of the Island of Samos.

The island was less than 100 miles in circuit, but the mountain was nearly 5000 feet high and its spreading base had to be hewn through for a distance of seven eighths of a mile. The tunnel was eight feet square and had a broad and deep channel cut in the center of its floor, in which pipes were laid to carry the water from the Spring. Eupalinus, a Megarian, was the architect of this stupendous work.

Samos was the birthplace of three celebrated men named Pythagoras; the philosopher, an athlete, and a sculptor. It was also not alone the birthplace of the goddess Hera but the scene of her marriage to Zeus. The goddess was born on the banks of the Imbrasus River under the shade of a shrub that continued to be shown to visitors down to the opening years of the Christian Era.

The present impression that the inhabitants of Samos are more industrious than honest may have, as to honesty, no more foundation than the very old story, dating back to 540 B.C., that the Samians of that time relieved themselves from a Lacedæmonian fleet's siege by paying the

admiral a large sum of spurious money made of lead, perfectly stamped with the government dies, and carefully gilded to represent gold.

The main tunnel leading to the Spring has not yet been clearly identified, but what seem to be branches of it have been uncovered near the city.

Samos, one of the Sporades group of islands, was 45 miles southwest of Smyrna, and it retains its old name.

Herodotus; III. 60.

292-293

GIGARTHO. LEUCOTHEA

The fountains of **Gigartho** and **Leucothea** were found in the Island of Samos.

Pliny; V. 37.

CEOS

294

CARTHEA

The Spring at Carthea inspired Simonides' epigram;—

“ I say that he who does not like to win
The grasshopper's prize, will give a mighty feast
To the Panopeiadean Epeus.”

When it was written, the great lyric poet was teaching a class in singing, at a place near the temple of Apollo; and, as there was no water near the school, the pupils took turns in fetching it from the Spring, which was quite a distance away. An ass employed to carry the containers was called Epeus, after the son of Panopus referred to in the No-Fountain town of that name, because among Epeus' varied experiences had been that of bearing water for the Atridæ.

The epigram was, in fact, a law with a laugh in it, like a dose from a glass with a sweet flavored rim, a poetically phrased rule that tardy pupils should be fined a choenix, about two and a half pints, of barley to be fed to the ass.

The “grasshopper's prize” was a prize for singing, as the insect's music was called; and the “mighty feast” was the barley.

Carthea was a town on the southeast side of one of the Cyclades islands called Ceos, now Zia, in which Simonides was born, and where those who reached the age of sixty

years were obliged to drink hemlock and end their lives, in order that there might be food enough for those under that age.

The vagaries of the fountain in Carthea indicate that it was once a Spring in Bœotia, and was still fed by rains that fell on the mainland of Greece many miles away; and they explain one of the causes of the presence of copious Springs in small islands, as, according to very ancient tradition, Ceos was originally a part of Bœotia from which was rent a portion that became the large island of Eubœa: from the latter there was torn away a piece sixty miles long that became the island of Ceos; and from this last a fifty mile stretch disappeared in the sea leaving Ceos, as at present, only some twelve miles in length.

The town of the fountain is now called Stais Palais.

Ceos is sometimes confounded with Chios, an island, in the Ægean Sea near the coast of Asia Minor, that claimed to have been the birthplace of Homer whose schoolhouse the natives fondly preserved.

Athenæus; X. 84. Pliny; IV. 20.

295

IULIS

The fountain of **Iulis** gave its name to one of the four cities that the island of Ceos once possessed, though two of them had gone to decay before Strabo wrote about them in the Ist century B.C.

Iulis, the town in which Simonides was born, was in the northern part of the Island, and the fountain was about three miles from the sea.

If science is indebted to the fountain of **Arethusa** for

the law of specific gravity, the world at large may perhaps be still more greatly obligated to the fountain of **Iulis**, on whose changing surface, rippled by its unceasing upward flow, Simonides may have descried the outlines of the four letters with which he completed the alphabet, by adding E, O, Ps and Z to Cadmus' 16 and Palamedes' 4 characters.

There is now only one town left, the modern Zea, which is located where stood Iulis of which there are some remains; and of these the most important is a colossal figure of a lion twenty feet long which stands where the fountain still gushes forth.

The animal is supposed to represent a character in one of the island's earliest legends which states that the original inhabitants were frightened away by a lion, and convincement of the legend's verity is forced by the animal's size, which is sufficient to have terrified stouter hearted beings than the gentle nymphs who were said to have been the original inhabitants.

Heraclides; Pol. c. 9.

Pliny; VII. 57.

296

CEA

It was said that the waters of a certain Spring in the island of Cea dulled the senses. Cea is another form for Ceos, but the vagueness of the statement has given no assistance in locating this injurious fountain.

The Spring is mentioned as a foil to the River Nus, in Cilicia, which sharpened the intellect. If the Cydnus is the river thus referred to, the allusion is perhaps to its having quickened Alexander's wits to the danger of plunging into cold water when the body is overheated, for,

having, when in that condition, bathed in the Cydnus, which was a snow-fed and extremely cold stream, Alexander received a congestive chill that was followed by a violent illness. (See No. 277).

Pliny; XXXI. 12.

TENOS

297
TENOS

The fountain of **Tenos** was in the island of that name which was a unit of the Cyclades group and a mile away from the isle of Andros.

Tenos was first named **Hydrussa** because of the number of Springs that it contained, but the fountain in question was the most noted of them all, owing to the peculiar fact that its water would not mix with wine.

Another name of the island was Ophiussa, given it because of the number of snakes that were to be seen there. It had a temple containing large banqueting rooms to which multitudes of people resorted from neighboring places, to celebrate feasts and perform a sacrifice to Neptune.

S. Nicholas, the present capital of the island, occupies the site of one of the towns anciently called Tenos.

Tino is the island's modern name.

Athenæus; II. 18. Pliny; IV. 22.

DELOS

298

DELOS

A small particle, now here now there, a will-o'-the-wisp of land, floated at the will of the winds in the Ægean sea.

At the same time Latona, soon to become the mother of Apollo, wandered wearily about, unable to decide upon his native land.

Strangely enough, Apollo himself made the decision and advised her to select the floating island; which she accordingly did.

The island, which drifted aimlessly like an asphodel stalk, now carried by the currents, now driven by the gales, had a remarkably fine, circular Spring with a width of thirty feet, the overflow from which wandered moisteningly through the island, as the island roamed through the ocean, and finally, known as the River Inopus, slipped into the sea; sometimes it was called the Egyptian River, for it was evidently a part of the Nile as the two streams waxed and waned in volume at exactly the same period of the year.

The island was noted for its numerous palm trees, and at the side of the Spring, under one of these that became a part of a peculiar ceremony performed for centuries afterwards, Apollo was born, on a day in May, that is, on the 7th of the month Thargelion, a day not even yet forgotten, for Sunday still is the Sun-God's day. Seven

times, too, on that day did the well-advised swans from far away Pactolus circle around the island, soothing the goddess meanwhile with the melody of their tuneful throats—and it was in memory of that sevenfold round of song that Apollo gave the lyre its seven strings.

Afterwards the people, too, in a semi-religious way, perpetuated the events of that day and, as a forerunner of the fun those who first cross the equator are forced to make, every new voyager to Delos, among other ceremonies, was bidden to bite the bark of Latona's holy tree by the Spring side, and to circle the altar, as the singing swans circled the island.

With the birth of the god, the roaming island re-formed; it settled and became fixed as the smallest islet of the Cyclades, and, discarding Asteria, Cynthus, Ortygia and other appellations it had received in its travels, it assumed the name Delos (Known), as from that time its whereabouts ceased to be a matter of conjecture and a menace to nervous navigators, who no longer sailed in constant dread of running afoul of it, leagues away from the spot where it had last been reported.

The steadfast island soon attracted the attention of human settlers, of whom a party of Ionians are supposed to have begun the building of its first town near the Spring; and, from having been called the Refuse of the Sea, the land became a place of note and veneration which no merchandising mariner would think of passing without a visit.

Thus its traffic became enormous, and, in its Slave Mart alone, ten thousand vassals were bought and sold in a single day.

Because of Apollo's birth, the place became no less renowned religiously than it was in commercial matters,

for its temple and its periodic festival attracted additional crowds of foreigners to whom Greed and Gain might have beckoned without response.

Embassies arrived every year in such large delegations that a special and sacred ship was employed for their transportation; and presents and offerings were sent from countries so distant that the packages were relayed, from one nation to another at their frontiers, until in the lapse of time they arrived at Delos.

The ambassadorial ship was the "Theoris," the same vessel in which Theseus sailed to Crete to slay the Minotaur, and in which he carried off Ariadne on his return.

As early as 426 B.C., the island was purified by the Athenians; all tombs were removed, and stringent measures were taken to make it invitingly healthy; not only was the departure of all sick people made compulsory, but even births were prohibited, so that the death rate for some time became absolutely nil.

The island was only a few miles in circumference and its city, Delos, lay about the base of a 450-foot high granite crag that was named Mt. Cynthus, after which Apollo's twin sister Diana is sometimes called.

The city was respected by pillaging heroes of several eras, but was laid waste in the Mithridatic war, and then steadily crumbled away until, now, only traces remain of its large temple and its enormous statue of the god who made it great by selecting it to be his birthplace; for, several centuries ago, shipfuls of rescued fragments of its beautiful architecture were carried away to adorn surrounding cities on the mainland, from Constantinople to Venice.

It is now called Dili, and its few inhabitants are raisers of sheep and goats; but its immemorial Spring still flows,

no less clear and amply than it did before men came and went; their sole effect upon it being shown in a small segment of artificial wall which they added to its original semi-rim of native rock.

Theognis; Maxims. Line 6.
Callimachus; Hymn to Delos.

COS

299

BURINNA

The fountain of **Burinna** was made to issue from a rock by Chalcon a son of Clytia, the daughter of Merops, a queen of the island of Cos.

Chalcon planted his knee strongly against the rock and made an opening for the water with his foot.

Poplars and elms growing beside the rock shaded the fountain with waving green foliage, in whose cool shelter fire-colored cicadas worked and chirped while thrushes in the thorn bushes warbled, and tufted larks and golden finches sang to the cooing of turtle doves and the hum of tawny bees over beds of abundant flowers.

Those who reclined to rest in the musical shade breathed the incense of fruit time when the summer air was filled with odors from myriads of apple, pear and damson censers suspended from heavy-laden, low-drooping boughs, that acolyte-like breezes swung to and fro. And if the resters tarried while the waters of the Spring were cooling wine the years had aged, the mellow notes of Lycidas the goatherd might reach them, and perhaps the words of his pastoral recounting the worship Comatus the herdsman accorded the Muses, and how they preserved him when shut in a chest by his master, so that after three months Comatus was found none the worse, and surrounded with honeycombs built by the bees the Muses had sent to supply him with nourishment.

Cos was an island in the Myrtoan Sea near Cnidus, and was the birthplace of Apelles the painter, and of the physician Hippocrates, the Father of Medicine, who was born in 460 B.C., on the 26th day of Agrianus, possibly July; he became one of the world's oldest men, reaching the age of 109 years,—and it may be noted as a curiosity of literature that he was the author of the apothegm, Life is short and Art is long.

Cos, however, was more popularly known through its Coan cloth, a silk gauze which was first made by Pamphila and soon acquired a vogue among well-formed women on account of its glass-like transparency.

The island was also known as the home of the lightweight poet Philetus who is said to have had to put lead in his shoes on windy days in order to maintain his balance.

Theocritus; *Idyll VII. line 1.*

NISYRUS

300

NISYRUS

The Hot Springs of **Nisyros** were at the northwest of the island of the same name, and they are still to be found about half a mile from the town which bears the name of the Springs.

The island became one of the Sporades, and it produced porphyry and millstones, and manufactured wine.

The island was the result of an incident that occurred during the war between the gods and the giants. When the ranks of the human monsters were broken and they sought safety in flight, Polybotes was the one that Poseidon pursued, and when he waded into the sea the god with a stroke of his trident broke off a fragment from the island of Cos and hurled it at the fugitive, with such accurate aim that he fell and was pinned under the rock. That was the origin of the island, and presumably Polybotes made many attempts to shake off his burden, for Nisyros was subject to frequent earthquakes. Outside of its geographical interest, the feat was worthy of record as the missile fragment is more than seven miles from Cos, and is ten miles in circumference and nearly half a mile thick. According to old reports and pictures, Poseidon was on horseback when he pursued the giant.

Strabo; X. 5. § 16.

CRETE

301

GORTYNA

There was a fountain by the banks of the River Lithæus, at Gortyna in Crete, which served to identify the nearest plane tree as being the one celebrated in Greek annals as that under which Zeus and Europa held their love conferences.

That particular tree retained its leaves throughout the year. Slips from it were planted in different parts of the island from the earliest times, and, later, one was reared in Italy by Marcellus Æserninus, during the reign of the Emperor Claudius.

The genuineness of reproductions was manifested by their retaining their original leaves, a characteristic with which Europa perhaps found no fault, although it came to be considered an imperfection, as the warmth of the winter sun was thereby shut off.

One of the places that have been suggested as the site of Gortyna is near the town now called Haghius Dhéka; and a cavern in the neighborhood is considered to be the labyrinth through the intricate windings of which Theseus found his way, by following Ariadne's thread, after he had killed Minos' stepson Minotaur.

Minos himself had none of the bovine characteristics that his great-grandparents Zeus and Europa exhibited for a time; but he became connected, through his wife Pasiphæ, with two beings that were bovine in part or in

whole, her son Minotaur who had the body of a man and the head of a bull, and Minotaur's father, who had no human physical characteristics.

Theseus killed the Minotaur to relieve Athens from contributing to the composite brute's keep by sending every year seven youths and seven maidens for the monster's manger. The contribution was levied by King Minos as a punishment for the killing of his son Androgeus who, having outpointed all the Athenian athletes, was assassinated by some of those he had vanquished.

Crete is now called Candia and, with a spread of 160 miles, is the longest island in the Mediterranean east of Italy: it lies near the intersection of the 25th Meridian and the 35th parallel of latitude.

Three towns, of any size, are all that remain of nearly a hundred cities that Homer knew; but all of the domestic goats in the world today are believed to have sprung from a Cretan ancestor, perhaps the one named Amalthea that supplied the milk that nourished Zeus in his infant days. (See No. 83.)

The island still abounds in Springs, some of which appear even at the side of the sea.

Theophrastus; *Hist. of Plants*, III. 3. § 4.

302

SAUROS

The fountain of **Sauros** was near Gortyna.

It was surrounded by a grove of black poplar trees which had a peculiarity of their own that made them as noteworthy as the evergreen plane tree that shaded Europa on the banks of the Lithæus River;

this peculiarity was a fruit that they produced, the general belief being that this kind of tree was ordinarily fruitless.

Other parts of the trees were useful in medical practice; —the seeds, taken in vinegar, for epilepsy; the resin for making emollient plasters; the leaves, boiled in vinegar, for gout; and the moisture from the clefts of the trees, for removing warts and pimples.

The Spring was called **The Lizard's Spring** on occasions; it was twelve furlongs from the mouth of a cave on Mt. Ida, and every cavern on that mountain has perhaps been associated with Zeus' birth.

Theophrastus; III. 3. § 4.

303

CERES' SPRING

"Not from every river do the *Melissæ* carry water for Ceres; but a small fount from a sacred Spring which rills pure and unpolluted, the choicest of its kind, from this they draw."

Melissa was a daughter of Melisseus, a king of Crete; she was one of the nurses who brought up Zeus, and possibly the nymph who discovered honey and made bees the symbols of the nymphs, and the *Melissæ* one of their designations.

The designation was afterwards transferred to priestesses in general, and particularly to those of Demeter or Ceres.

From Melissa's birthplace, one might be disposed to look in Crete for the small sacred Spring; but it seems more likely that the passage is only a poetical form expressing the idea that the priestesses of Ceres, wherever

their offices might be performed, drew their water from the Spring that was the choicest of its kind in that locality, and that the reference is not to any one particular Spring that can be located in Crete or elsewhere.

Callimachus; Hymn to Apollo, line 107.

FOREIGN COUNTRIES

AFRICA

304

SPRINGS OF AFRICA

Africa, as the Libya of the ancients, did not reach to the equator the heats of which were supposed to make its neighborhood impassable.

The divisions of it that lay along the Mediterranean may be marked approximately on a modern map by the meridians of 5, 9 and 26 degrees, as Mauritania, Numidia and Cyrenaica; with Ethiopia below them and Egypt; Egypt running from meridian 26 to 34 and down to 23 degrees N. Lat. was not a part of Libya any more than was Arabia which extended east of meridian 34.

The earliest travelers quoted in works still extant, when giving accounts of Africa, from the west beyond Egypt to the Atlantic Ocean, did little more than mention the existence of the Springs that were there seen. The travelers were perhaps obsessed and awed by the human wonders that surrounded them, and the remarkable physical characteristics of the people who inhabited the country no doubt engrossed their attention and exhausted their powers of description; for the annotating traveler of antiquity seldom passed a Spring impassively. A Spring was one of the great mysteries of nature in those days when even learned men knew less of chemistry and

physics than a modern school girl. The marvel was, that water which everywhere else tended to fall should in a Spring force a vertical passage for itself, and bubble upward in a violent effort to travel in a direction that other waters refused to follow. A grazing lion, or a lamb snarling over a feast of raw flesh would have caused no greater surprise than the Spring's abnormal action.

Apes, gorillas and baboons, seen at a distance fleetingly and uncertainly, and the exaggerating propensities of the native Negroes and Moors in giving imaginary particulars about them and about distant tribes, may easily account for a large part of the incredible in the records; records not likely to be questioned by those familiar with the histories of the Gorgons, the Hesperides and the adventures of Hercules in Libya; histories that had come down to them as gospel from prior ages; histories of monstrosities that might have made Homer's foresight seem to some as astonishing as the later Leverrier's in locating the unseen planet Neptune at the exact spot in the sky where it was found in 1846.

The apparent plagiarism of those who traveled in the East in ante-Christian years may no doubt be accounted for in some measure by the many africanoid animals that India produces.

The monstrous forms of the animals and the supposed men were readily attributed to heat, whose power of melting and changing could, as everyone knew, alter the shape of even the metals.

These effects were shown in various ways in the peoples' faces, producing some without noses; or, without upper lips; or without tongues.

One tribe had neither mouth nor nostrils, but had a small hole somewhere through which they breathed; and sucked, through an oat straw, their drink and food.

The Sesambri district was earless; the people and the quadrupeds, even the elephants, were earless.

The king of the Nigroæ was like the Arimaspi who had only one eye, which was in the middle of the forehead; they were in continual warfare with Eastern monsters called Griffins, beasts, that were like lions with the wings and the mouth of an eagle.

The Monocoli had only one leg; but they leaped with surprising agility, and held the foot over themselves as an umbrella when they lay in the sun. Next to them lived a tribe without necks, their eyes being set in the shoulders.

The feet of the inhabitants of Abarimon, like those of Mt. Nulo, were turned backwards; but no specimen was offered in proof, because they could not breathe outside of their native country.

The Artabatitæ had four feet; they inhabited what is now Nubia on the frontier of Mauritania.

There were men with tails; and others with ears that served also as cloaks and covered the whole body.

There were women whose bodies were covered with hair, as was proved by the skins of two of them which were exhibited in the temple of Juno at Carthage.

The Pigmies were mortal enemies to the cranes; the little people were about two feet high, and their cavalry corps, armed with bows and arrows and mounted on goats, hunted the cranes and their eggs. It has been suggested that the Pigmies were only the cat-size Barbary apes that still retain their fondness for eggs. But these apes are surrounded with modern mysteries no less interesting than those of the Pigmies and their unique cavalry; for they are the only monkeys of Europe and are found only at Gibraltar, to which they are said to have come, from Africa, through a tunnel that may still be open under the straits.

These little apes are carefully protected and a severe penalty is imposed for killing one of them, because the government knows the tradition, so say the natives, that when none of the animals are left the British will lose possession of the rock.

Some other races were twelve feet tall.

The Mærobili, like the Cyni of India, lived 400 years in the heats of Ethiopia; but the Calingæ lived only eight years, becoming parents at the age of five.

The Sauromatæ eat only two or three times a week. The Androgyni were hermaphrodites.

Some had no language and expressed themselves in pantomime.

The Ptoenphæ selected a dog for their king, and understood his edicts from the movements he made; while all of the Cynamolgi were dog-headed, and perhaps, like the 120,000 men near Mt. Nulo, who were also dog-headed, barked instead of speaking.

Among animals, the Satyrs had human faces, and walked either on four feet or erect; though they were probably looked down upon by the breed of horses that possessed wings and horns.

The Crocotta could break anything with its teeth, and digest everything as soon as swallowed. A still more peculiar animal was the Leucrocotta: it was the size of a wild ass, but had the legs of a stag; the neck, tail and breast of a lion; the head of a badger; a cloven foot; a mouth slit up as far as the ears; and one continuous bone instead of teeth. It ran with incredible swiftness—and could imitate the human voice.

The Mantichora, an animal of the color of blood, found among the Ethiopians, had a triple row of teeth; the face and ears of a man; azure eyes; the body of a lion, and a tail ending in a sting like a scorpion's. It was also ex-

ceedingly swift; its voice resembled the sound of the flute and the trumpet united—and it doted on human flesh.

The Monoceros had a stag's head, an elephant's feet, the tail of a boar and the body of a horse. A single black horn a yard long grew out of the middle of its forehead. This strange animal made a deep lowing noise, and could not be taken alive.

Among the Springs of the travelers who perhaps in perfect good faith reported the strange people and animals, were the fountain of **Nigris** and the **Serpent Spring**.

Pliny; VIII. 30.

305

THE FOUNTAIN OF NIGRIS

One record says that the fountain of Nigris was among the Hesperian Ethiopians, and immediately goes on to describe the Catoblepas that was found near the fountain; a wild beast of moderate size and sluggish movement, but with a head so heavy that it was forced to carry it always bent down towards the earth—which was regarded as a most fortunate circumstance for the human race, as all who beheld its eyes fell dead upon the spot.

In addition to the same power which lay in the eyes of the Basilisk, the latter, a serpent only twelve fingers long, had so active a poison that the venom ran up the spear of any horseman who impaled it, and killed both the rider and the horse.

The Amphisbæna had a less potent poison, but was compensated with a larger quantity; it had two heads, the second one at the tail, as though one mouth were too little for the discharge of all of its venom.

Pliny; VIII. 32.

306

THE SERPENT SPRING

The **Serpent** Spring was a single fountain in a district of intense heat, but such a multitude of snakes swarmed about it that the spot could hardly contain them, and it was both difficult and dangerous to approach the water.

There were Sepses whose bite caused the body, bones and all, to dissolve as snow is melted by the sun. And in the water itself lay Dipsas, whose sting induced a lethal thirst that drove the victims to open their veins and drink their own blood.

These serpents had been generated from the blood of the one-eyed Gorgon Medusa whose look turned everything into stone, as Atlas even now bears witness, for that rocky mountain still rising above the clouds is the giant of old who continues to hold up the heavens as he was doing when petrified by Medusa's glance. Perseus while cutting off her head used his burnished shield as a mirror to direct his sword strokes and save himself from the consequences of an eye to eye view. Coral owes its formation to the change made in some seaweed by the petrifying properties of the head which Perseus laid upon it for a short time; and a part of the blood produced the team of flying horses, Pegasus and his brother Chrysaor.

The neighborhood of this fountain was inhabited by the Psylli; they were serpent proof and they knew how to cure others who were stung. They had a variety of the African odor that was at least useful inasmuch as the scent of it made the snakes flee in horror. The Psylli, perhaps rendered over confident by their power of putting serpents to flight, undertook to drive away the south wind because it had dried up their water or filled up their

watering places with sand, and gathering their forces they sallied out into the desert to frighten the wind which, however, met the onslaught with such mighty blows that the Psylli were overwhelmed and buried in the sands. Their depopulated territory then passed into the possession of the Nasamones.

This Spring was beyond the Syrtes, somewhere south of Tripolis.

Lucan; *Pharsalia*. IX. line 605.

Ovid; *Meta*. IV. Fable 10.

Pliny; VII. 2. VIII. 35.

307

SPRINGS OF THE SANDHILLS

The Springs of the sandhills appeared at intervals of from ten- to thirty-day journeys across that part of the African continent between the western border of Egypt and the eastern limits of the present Morocco, within which latter limits was the region of Atlas where he lifted his head, not as formerly reported to the neighborhood of the moon, but still to the respectable mountain-height of 13,000 feet.

The large tract of the continent thrusting itself out far beyond the British isles, as South America bulges out eastward beyond New Foundland, was not concerned with the Sandhills; the latter were in a stretch of the desert which was separated from the fertile tract along the northern coast by an intermediate strip called the Country of Wild Beasts, the three strips undulating across the continent like stripes of a monster banner spread over the ground.

The sandhills were strewn with large lumps of salt in white and purplish blocks with which the natives

fashioned their dwellings; and from the tops of these hills the Springs gushed up, cold and sweet. Between the recurrent Springs stretched the desert, dry and scorched.

The following five Springs of the Sandhills were mentioned, in addition to the fountain of **Ammon**;—Springs of **Augila**, **Garamantes**, **Debris**, **Atarantes** and **Atlantes**.

Herodotus; IV. 181.

308

SPRINGS OF AUGILA

Their neighborhood produced dates in great numbers and of a large size. In summer the Nasamones lived around these Springs and gathered the dates for a change in diet. They were a numerous race of cattle raisers who subsisted at other times upon powdered locusts stirred in milk.

Herodotus; IV. 183.

309

SPRINGS OF THE GARAMANTES

The Garamantes occupied the largest of the Sandhill Spring tracts. They made shift to cover the salt and sand with layers of earth in which they raised crops that were shaded by fruit-bearing palm trees.

They raised cattle with an unusual downward curve to their horns which forced them to walk backwards while grazing, to prevent the horns from sticking in the ground and stopping them as they nibbled.

In four-horse chariots this tribe made war on the Troglodytes who fed on lizards and screeched like bats; though perhaps neither of these offenses against right living and

speaking would have brought on them their neighbors' reproof if the offenders' country had not produced the precious carbuncle.

Herodotus; IV. 183.

310

SPRINGS OF DEBRIS

If Pliny did not misread a parenthetical sentence of Herodotus, and make two series of Springs out of one series, these Springs were also in the domain of the Garamantes, at a place called Debris; they were as remarkable for their extraordinary changes in temperature as were the Springs of **Ammon**, and more particularly so because they reversed the order the latter followed, being boiling hot between noon and midnight, and freezing cold during the other twelve hours of the day.

Pliny; V. 5.

311

SPRINGS OF THE ATARANTES

The Atarantes were a tribe who had no individual names; every member of it was called "Atarante," a custom that would seem to have necessitated considerable descriptive ability when speaking of people who were not present.

Herodotus; IV. 184.

312

SPRINGS OF THE ATLANTES

These lay at the western end of the strip running towards Mt. Atlas beyond which were the confines of

the earth down to so few years ago that Columbus was the first to cross them, and, traversing the "Sea of Atlas," look upon that other half of the world that its giant supporter had so long held out of sight.

The homes of these Sandhill Springs were oases which were sometimes called "Islands," and one may speculate whether the supposedly lost Island of Atlantis is not still to be found in the oasis near Mt. Atlas, instead of sunk in the depths of the Atlantic Ocean, for the original description of it as being near the Pillars of Hercules excludes all connection with any part of the American continent. Not that the story did not probably have some foundation, nor that the architecture of Egypt may not have had its beginnings in South America; and not that, on the eastern side, China and Japan did not owe something to the North American Indian and the Eskimo.

The oasis, or Island of Atlantis, furnished as it was, on the western side, with an abundance of trees and water and numerous fruits, might well have accounted for the charms of the lost island of Plato's dream.

No one can read the epitome-like passages of Hesiod without feeling that he was but summarizing well-known data that had come down from previous ages, nor without regretting that they are all lost save a sentence or two, such as the Egyptian hint, which might have furnished the basis for Plato's dream, that more than 9000 years before the Christian Era, a people, crossing the confines of Atlas, had overrun the African continent and penetrated Europe until they were stopped and defeated by the predecessors of the Athenians; and another hint that the progenitors of the Arabs and the Moors were brought from India by Hercules.

There is a weird fascination in that line of Morocco coast that was once the limit of the living, and where the

shades of the departed disappeared in the mists of its still treacherous and engulfing surfs. About it were staged the scenes for the acts of the Gorgons, and the Hesperides with their garden and dragon, and for the wrestling match between Hercules and Antæus who drew inexhaustible strength from the ground, above which Hercules had to hold him in order to win. The match took place at Larache, the ancient Lixos; and the hill near Tangier is the mound over the ninety foot long skeleton of the loser.

Herodotus; IV. 184.

313

FOUNTAIN OF THE SUN

The most renowned of the oases of the Libyan desert of Africa contained the fountain of the Sun and the temple of Ammon.

The peculiarity attributed to the fountain might, on first thought, be considered the result of an attempt to rival, with temperatures, the productions of the creators of Springs producing many substances, like those of Mahomet, Calanus, and Apollonius in his fountain of **Hephæstus**. At dawn it was tepid; at midday cold as ice, and at midnight it boiled.

A story is told about it to the effect that a king, who was lost in the desert and on the point of perishing from thirst, saw and followed a ram which suddenly disappeared just as a fountain gushed up in the place where the animal vanished.

It was the wonder of all the ancients who visited the temple, a structure about seventy feet square, and some four hundred miles northwest of Thebes, which was

devoted to the worship of the ram-headed god Amun, and to the uses of an oracle which was as old as any, and at one time perhaps the most renowned in the world. Perseus and Hercules made pilgrimages to it; and Alexander the Great consulted it, and would have lost his life in a sandstorm on the trip but for the protection of a fortunate rain, and the guidance of two friendly crows that no doubt came from the same source as the crow that guided Battus to the fountain of **Cyrene**.

Alexander, it is said, did not hear the answers given by the oracle inside the temple although his retinue on the outside heard them, which is stranger still, as the account says the answers were not given in words, as by other oracles, but chiefly "by nods and signs," possibly those made by the statue of the god as it undulated when carried in procession by eighty priests.

The water of the Spring must under some conditions have played an important part in the priests' predictions, as a power of divination existed in even small and separate quantities of it that were sold by the priests and carried away to distant places where there was a great demand for it, after poor patronage had closed the temple at Delphi and, as Juvenal says, the oracle had become dumb.

The fountain rose in a small tract about three by six miles in size, one of the Islands of the Blest, the name given to the African oases that appear where a foundation of sandstone covered with clay retains the water that elsewhere sinks through the desert sands.

A grove of date trees south of the temple surrounded the fountain which now feeds a brook that runs towards the ruins of the ancient fane, and, finding no accommodation there as formerly, turns sadly away and wanders disconsolately into a swamp.

With the exception of the extremes attributed to its temperature, its seeming variations may be accounted for by the tepidity of its waters, which were colder than the heated atmosphere of the day but warmer than the dew-cooled air at night.

The ruins of the temple are at Ummebeda.

Moore mentions this Spring in his Irish Melody entitled "Fly Not Yet";—

"Fly not yet, the fount that played
In times of old through Ammon's Shade,
Though icy cold by day it ran
Yet still, like souls of mirth, began
To burn when night was near."

Herodotus; IV. 181.

Strabo; XVII. 1. § 43.

314

FLORA'S SPRING

Flora, who was at first called Chloris, was a nymph of the Blessed Plains.

After a courtship of primeval intensity, Flora became the wife of Zephyrus the brother of Boreas, and her subsequent happiness is likened to that of one who enjoys perpetual spring.

Her fond husband gave her dominion over the empire of Flowers, and presented her with a garden that was irrigated by a Spring of trickling water and filled with flowers of the choicest kind, flowers that Flora successively colored with such divers hues that even she herself could not reckon the multitude of their tints. Flora's modesty forbade her to tell how beautiful she was, but it did not deter her from boasting that the world was in-

debted to her for this diversity of tints, as, prior to her experiments, the earth was of one hue, which was presumably the monotonous green of the grasses.

Detailed particulars of the processes that Flora employed to produce flowers that were not all of one color were not disclosed, but it is admitted that the reds and the pinks were due to the agency of human blood.

In the case of the violet, the life fluid was furnished by Attis whose royal descent perhaps accounted for the blueness of his blood, and its effect on the color of the flower.

The properties of some of Flora's flowers were no less marvelous than the number of tints; one of them, absolutely unique, and of which she possessed the only specimen in existence, was of such potency that it became a father in several instances of which Flora relates the particulars.

Flora's sovereignty extended over the blossoms of all the earth's products whether they appeared in fields or gardens, and it was consequently to her that the Seasons repaired to obtain the various supplies that they distributed in the appropriate months. The Graces, too, were her constant patrons, and she furnished them with the numerous flowers they required for the chaplets and garlands with which they bound their heavenly heads.

It has been surmised that the original of Flora's history was a Greek narration regarding the Spring of **Chloris** which has been lost, but that Ovid had it in mind when writing his account of Flora who was a comparatively modern Italian goddess, created by the Roman senate in a session of shame. According to Plutarch, Flora left a large fortune to the Roman people on condition that her birthday should always be celebrated by a festival to be called the Floralia. Rather than forego the fortune,

which Flora had made in no maidenly manner, the resourceful senate, taking a leaf from the unique flower, created her the Goddess of Flowers, in order that the celebration of the Floralia might be surrounded by an odor of sanctity rather than with a taint of the streets.

It is here assumed that the Plains of the Blest in which Ovid locates this Spring were, in the Greek original, the Islands of the Blest, in Africa.

Ovid; *Fasti*. V. line 209.

315 TACAPE

The Spring of **Tacape** was in a very fertile little district three miles square, an oasis that appeared in the sands of Africa, that vied with the residence of Rasselas in the valley of Amhara, "where every month dropped fruits upon the ground."

The growths of the district were so numerous that they were almost telescoped into one another; they consisted of enormous palms under which grew olive trees; under the latter the fig tree grew, and under the fig the pomegranate; and under that the vine; and under the vine grew herbs, and plants of the garden and of the field, including wheat. There was, thus, a variety of ripening periods and no part of the year in which a crop of some description could not be gathered—and yet the people did nothing at all to promote this fruitfulness.

The Spring had an abundant flow of water which, however, was distributed to the inhabitants only at certain hours.

Tacape is identified with Cebès on the eastern coast of Tunis just under the 34th parallel, although the Springs

at that place, the **Aquæ Tacapitanæ** or **El-Hammath**, are now warm mineral Springs.

Pliny; XVIII. 51.

316

CINYPs

The Spring of **Cinyps** rose in a hill called The Graces, thickly shaded with spreading trees. The district it was in also bore the name of Cinyps, and was itself like a third continental Grace, for it was the only part of Libya that could be compared in fertility with Europe and Asia, rivaling the land to the east of it with all of its attractions, the land of the Lotophagi, the Lotos Eaters, whose continuous afternoon and other charms made travelers forget their native homes.

It was well watered with Springs that were ever replenished with rains, and had a rich black soil that returned the husbandman three hundredfold.

The district lay between the two Syrtes, the Larger and the Smaller now known, the former as the Gulf of Sydra, and the latter as the Gulf of Cebes. The country was occupied by the Macæ, who followed the recent modern fashion of the North American Indians and the Chinese in their manner of wearing their hair; and who made use of ostrich skins for armor, regarding which no doubt Dorieus was well qualified to speak, for the Macæ were able to drive him and his Spartans from Cinyps when, angry because Cleomenes had been chosen king of Lacedæmon instead of himself, he attempted to make a settlement at Cinyps without following the usual custom of consulting the oracle at Delphi in regard to the enterprise—and this, too, was the same Dorieus who had assisted Milo in conquering Sybaris.

The Spring gave rise to a river of the same name through which its waters were carried twenty-five miles north to the Mediterranean, where there was a second town of Cinyps.

The Spring's little river is now the Wadi Quasam.

Herodotus; IV. 175 and 198.

317
TUNIS

There were hot Springs at the city of Tunis in Africa.

These it is said may be the hot Springs at Hamman l'Enf near the bottom of the Gulf and the town of Carpis.

Strabo; XVII. 3. § 16.

318
ZAMA

The voice was rendered more musical by drinking of the waters of the Spring at Zama.

This fountain is presumed to have been in the neighborhood of the town of Zama, about a hundred miles southwest of Carthage, which is now known as Jama. It contained a royal palace of King Juba and was the scene of Hannibal's defeat by Scipio in 201 B.C.

Pliny; XXXI. 12.

Strabo; XVII. 3. § 9.

319
CARTHAGE

There was a fountain, in the Carthaginian Dominions, on which something floated that resembled oil, but dark

in color, which they skimmed off and made into balls and used for their sheep and cattle.

Athenæus; II. 17.

320

CYRENE

There was scarcely in all the world a finer location, or a more beautiful prospect than where the inexhaustible Spring of **Cyrene** opened its eye on the outlook.

Around it bloomed flowers in wild luxuriance, and of such pleasing and delicate odors that finally they were imprisoned in perfumes and sent abroad on the highways of trade, to refresh and delight the senses of appreciative people in less fortunate lands.

Fruits and vegetables, usually the products of various climates, flourished in the neighborhood of the Spring through the greater part of the year. And, growing wild, were plants of such medicinal value that in later times their export formed a large and lucrative commerce, the staple of which was the gum of the *Silphium*.

The call of the myriads of flowers was eagerly answered by armies of bees, and their product of honey made it famous, even where honey made from other flowers was plentiful.

On the natural vegetation all animals thrived, and the succulent grass nurtured a breed of horses that distant poets came to name in admiration.

There, too, the plumes of the ostriches were smoother and finer than those that were borne by birds that bred about Springs with a less softening influence.

In such featureful surroundings on the Plateau of Barca, some 2000 feet in height, overlooking the sea and

ten miles away from it, Cyrene rose, and then sought the Mediterranean, through a charming ravine that rioted in the richest vegetation, and intersected the numerous climate-making terraces from the top of the tableland down to the shore.

This plateau was in the middle of the projecting bosom of the African coast, just opposite and two hundred miles distant from the Peloponnesus; it is called the Green Mountain, and the summits of real mountains on the south shut off from it the sands and the scorching heats of the Sahara; while on the north it was open to every sea-cooled breeze that roamed across the inland ocean.

This delightful land, one of the most enchanting places on the surface of the globe, was called "The Garden of Zeus" ages before the autonym Allah came into use, and here Apollo brought Cyrene in a golden car whose steeds were swans of such swiftness that they made the journey from Pelion in a single day.

Cyrene was the daughter of Chlidanope and Hypsæus the King of the Lapithæ.

She found her fullest enjoyment and pleasure in protecting the flocks and herds, not as a meditating shepherdess sighing for a swain, but in energetic encounters with the most ferocious animals that sought their prey among the defenseless sheep and kine. It was while so engaged, and when, unarmed, she was subduing a lion that had long been a ravisher of the largest oxen, that Apollo first saw her, and loved her at sight, and carried her off to this fountain which acquired her name, though sometimes also called **Apollo's Fountain**. The son of this union was Aristæus who discovered that bees could be produced from the buried carcass of an ox. He married Autonoe, a daughter of Cadmus, and became the father of the unfortunate Actæon.

Ages later, the Dorian Aristoteles founded a colony at this Spring, and gave his city the fountain's name. The city today is a village, but the ear still easily catches the echo of its first name in its present one of Kurin.

Among the many trifles that make the sum of human life, men's fortunes, as well as their follies, frequently spring from their foibles, and if Aristoteles had not been born a stutterer, the Spring that is one of the charms of the equal of the most beautiful spot in the world would have flowed unpraised by Pindar, and Aristoteles would not have become the founder, and afterwards the king, of a settlement whose borders extended from Carthage on the west to Egypt on the east, and was ruled over for two hundred years by his descendants.

Aristoteles, more dependent than Demosthenes, sought a cure for his impediment from the Delphic Oracle, by which he was advised to found a city in Africa. After considerable hesitation and delay, he started on his voyage in search of fluent speech. He left the island of Thera, now called Santorin, and in shape a diminutive Bermuda in the Ionian Sea. It is a very small island—it was formed of a clod of earth thrown overboard by the Argonauts—and can boast of nothing more than being the mother city of the city of Cyrene.

The expedition landed on the African island of Platea, where two years of suffering brought no improvement in Aristoteles' trouble. Then he sought the Oracle again, this time with a grievance, which was, however, quickly set aside; if he had foolishly mistaken an island for a continent, there was an obvious remedy still left.

So he returned, and transferred his colony to Aziris on the mainland, and spent six more years in stammering; then one day, while prospecting, he was cured of his

impediment in a moment—and knew that he had found the right location.

His good fortune was due to the guidance of a friendly crow and, like Cyrene's, to an encounter with a lion. He and the lady, however, met their lions in different spirits, for Aristoteles, powerful king though he afterwards became, was so terrified at the sight of his lion that, for the first time in his life, he cried out, loud and clearly—and then stuttered no more.

Joyfully and without delay, he moved the colony to its permanent home and built his city about the fountain, a city to which Apollo gave more advantages than to any other, as Callimachus, who was one of its natives, modestly admits.

Aristoteles is usually designated as Battus, which was the Libyan term for king, as Pharaoh was among the Egyptians.

The colony when established in the right place grew rapidly, and intermixture with the brown, brawny and buxom Libyan women, produced men of energy and enterprise who quickly made use of the natural resources of the country. Through the new city's port of Apollonia, its commerce became extended and fruitful; the flowers, that once wasted their sweetness in the undiscovered Garden of Zeus, furnished perfumes; the bees, honey; the herds, hides; and the plants, medicines, corn, olives and wine, that filled ships whose voyages made the citizens wealthy; then culture, following on the heels of commerce and leisure, developed men whose names are still prominent in Grecian art, literature, science and athletics, for within two centuries of the founding of Cyrene in 631 B.C. its horsemen and its runners were celebrated prize winners in the games of the Morea.

Indeed it was not until the time of Trajan that Cyrene's

prosperity began to wane; then, weakened by a Jewish massacre of nearly a quarter of a million of its territory's people, it became an easy prey to unassimilated Libyan barbarians. Afterwards, in 616 A.D., the Persians overran it; and finally, in 647, the Arabs conquered Cyrene and possessed themselves of its beautiful fountain.

This Spring, so old that its waters might seem to have condensed from the mists of mythology, became a temporary possession of the youngest country of the earth when in April, 1805, the United States warship "Argus" and two others, after bombarding the African coast, raised the flag they represented on the plateau of Barca.

Callimachus calls this fountain **Cyre**.

Herodotus; IV. 158 and 155 *et seq.*

Callimachus; Hymn to Apollo; line 87.

Pausanias; X. 15.

321

THESTES

The Spring of **Thestes** marked the place where the Egyptians had their first battle with the Greeks of Cyrene and met with disaster.

The rapid growth of Battus' settlement was fostered by a vigorous propaganda disseminated through the oracle in announcements that the land was being rapidly taken up, and with prophecies that those who delayed migrating and getting a share would one day repent.

The Libyans were in no need of an oracle to tell them how fast the land was going, because with every acre's increase to the Cyrenean territory there was an acre less in that of the Libyans. By volunteering to become subjects of King Apries of Egypt, they secured his interest

in the growth of Cyrene, and he sent out an army to stabilize the shifting acres.

His army and the forces of the colonists met and fought by the fountain of **Thestes**, and the Greeks secured such a decided victory that few of the Egyptians escaped with their lives.

Then that early League of Nations came to a sudden end, for the Libyans laid the blame for their increased misfortunes upon King Apries—and they revolted from him.

Herodotus; IV. 159.

322

EX PEDE HERCULEM

After securing the Golden Fleece, the Argonauts, what with their anxiety to avoid the Colchians who swarmed the sea in pursuit of them, and what with a succession of storms that again and again blew them from their course, were driven to nearly every part of the world of which their creator was cognizant, and to many that are even now unknown.

The last adverse wind of which they were the victims was aided by a far-reaching wave that carried them over the coast line, and stranded them such a great distance from the sea that the nearest navigable water was a twelve days' journey, further inland still.

This water was the Tritonian Lake in Africa, and to it the crew with exhausting exertion bodily carried the Argo.

Over the desert hollows, and hills of sand, they were guided by the hoof tracks of a horse, a marine monster that they felt assured would make its way again to water.

The water of the Lake, which connected with the sea, was salty, and, as soon as they had launched their burden on its bosom, they began a frantic search for a Spring to quench the thirst that was driving them mad.

Very near the Lake they found a plain where three fair and golden-haired women were lamenting around the body of a large serpent, terribly wounded and with only a tiny spark of life left in the tip of its writhing tail. This was all that was left of Ladon, the dragon that had guarded the golden apples of Juno.

The fair women were the Hesperides who had ministered to the dragon in his lifetime, and on seeing the crew they turned to dust and ashes. Orpheus, however, with words as charming as his music, besought them to resume their forms and point out some fount of water, either gushing from a rock or bubbling from the earth, to quench the thirst with which he and his companions were parched; and the goddesses, after causing grass to spring up from the earth, and then shoots of taller vegetation, became themselves three trees, a poplar, an elm and a willow, out of whose protective trunks they looked and spoke; telling how a man with gleaming eyes under a grim forehead, garbed about with a lion's skin, and bearing a heavy bough of olive and a bow, had shot the serpent with poisoned arrows only the day before. In this description the amazed Argonauts easily recognized the hero they had abandoned far in the north near the Spring of **Pegæ**. And, further, they learned that, after this, his eleventh labor, Hercules, parched with thirst as they were, rushed about in search of water, and, finding none, vented his rage in so viciously kicking a rock that he opened a fissure in its side, through which a Spring gushed out at once.

The Spring was shown them, close at hand, and one

after another they slaked their thirst and then enjoyed a second round. Their hearts melted when their mouths were moistened; each one felt that Hercules had saved them from death through thirst, and, wishing they could tell him so, one impulse made them strain their eyes in every direction with the hope that he might still be seen and beckoned back. But Lynceus, with telescopic vision, who could even see through trees and far into the earth, called out, that he could only just discern the hero's form, faint as the new moon's tips when mantled in a mist, and so far off it seemed to be a speck upon the arching line made by the meeting of the boundless sky and the desert's endless sands; so distant that not the fleetest in their company could hope to overtake him.

Later, however, two of the party who, as Hercules had learned, argued most strongly against going back for him at Cius, did meet the hero, and most unfortunately, for he then took from them the lives he had saved by his foot-made fount in Africa.

This labor of procuring the apples of the Hesperides was one of the two additional toils that Eurystheus imposed upon Hercules, on the ground that he had been assisted in two of the original ten; by Iolaus in killing the Hydra; and by the river in cleaning the Augean property.

The time spent in the last two of the dozen was practically lost, as in both instances what Hercules procured was returned, the apples, to the Hesperides; and Cerberus, to Hades. The trip to the garden, however, added a timely contribution to geographical knowledge, and was in effect a voyage of discovery, for no one knew where the garden was located, and the hero consequently received many conflicting directions, in following which he traveled far to the north, to the country of the Hyper-

boreans; and then to the southern limit of Africa, and to the end of the world on the Atlantic Ocean; and, finally, eastward to the neighborhood of Cyrene, which proved to be the actual location of the garden.

Apollonius; IV. line 1441.

EGYPT

323

THE NILE SPRING

A longing to know where the Nile rose, or to see the source of its initial drop, ran through the minds of many men age after age from at least the time of an ancient Egyptian king named Rameses; if, as some suppose, he was the hard-hearted monarch whose negotiations with Moses regarding the Exodus are recorded in the Bible, then it is not unlikely that Moses himself was once concerned about the river's source, and was one of the officers that Rameses sent south to locate the Spring of the Nile; for Moses was a member of one of the expeditions that Rameses sent to Ethiopia in which country he married his first wife, who was a daughter of its ruler and the cause of the upbraidings of his sister Miriam.

Another Egyptian king, Psammitichus, was so anxious to have the Spring discovered that he carefully bred up a band of boys for an exploring expedition, and accustomed them to live solely on fish so that they would neither have to cumber themselves with provisions, nor be forced to interrupt the search and leave the stream to hunt for other food than the river itself would provide.

Alexander the Great, who turned aside to see the Spring of **Scamander**, was no less interested in the fountain of the Nile, and might, perchance, have drunk of it if his unfortunate draught from the Spring of **Nonacris** had not

cut short his career of conquest in Africa and on the earth, June 30th, 323 B.C.

Cambyses, too, leaving the highways that led to booty, turned his steps to the south intending to wrest from the river the secret of its birth; but a wider acquaintance with death was the chief result of his quest, for the heat and lack of food caused such mortality among his men that he was obliged to turn back no wiser than the previous seekers.

Cæsar, chasing Pompey in the Civil War, having reached the mouth of the secretive river, said that the greatest of his great ambitions was to know the cause of the stream, and its unknown head that had lain hid through so many centuries. "Let me have an assured hope," said he, "of seeing the source of the Nile, and I will forego civil war."

Even Nero, amid the distractions of his horrible orgies, took an interest in the search and sent an expedition of surveyors to locate the source of the Nile, and, if, as it is recorded, they reached latitude 4 degrees north before being turned back by impassable marshes, they won nearly as close to the Spring as Livingstone did in 1861.

Not only was there the incentive that has secured the success of nearly every human enterprise, the incentive to do what others have failed to accomplish, but there were the strange mysteries of the stream to excite seeker after seeker—the wonder that a river that flowed through a rainless land should expand to the size of a sea every year at nearly the same hour; and the uncanny fact that the Nile broadened out in summer while other rivers swelled in the spring when the snows began to melt. Explaining that this was proof that the Nile was not fed with snow only increased the anxiety to see a snowless source that could produce such a vast volume of water; and age

after age responded to the call of the Nile Spring, as in subsequent years the multitudes went to Niagara.

But all the explorers failed.

Even the poets with their vast and unlimited resources were at a loss, and their best contribution to the subject was an explanation of why the source had so cunningly concealed itself; in this, they affirmed that when Phaëton, frightened by the Dragon in the sky, lost control of the horses of the Sun and set the world on fire, the Nile fled in terror to the remotest parts of the earth and hid its head.

Then the scientists found the abandoned ground a fertile field for raising theories, as the product of any man's guess was as good as another's.

The Spring as pictured by some of those guessers was of a character in keeping with the great mystery of the mighty river, and was such a fountain as never was seen on land or in the sea. Indeed, as some of them conceived, it was the sea itself that somewhere on a faraway coast broke into the land and gave rise to the river, the salt of the ocean becoming tasteless in the lengthy filter of the river's course.

Some guessed that it ran from the South Pole. Another faction attributed it to a common source; a secret cavity somewhere in the center of the globe, to which all waters tended and from which all rivers were fed.

The African king, Juba II, guessed that the germ of the Nile first appeared on a mountain of Mauretania near the Atlantic, in a stream that wandered south, and east, and eventually north, sinking several times in the sands of the Sahara and elsewhere, and as often reappearing, sometimes a thousand miles away, as various lakes and rivers, one of which was the Niger, until, after its last disappearance, it came up to be known as the Nile and to

remain above ground for the rest of its course, the whole of which apparently formed three quarters of an ellipse.

As the brook of the Mauretania mountain Spring ran into a lake that contained crocodiles and three sorts of fish that were also found in the Nile, Juba's theory was adopted by many of the best geographers; for the conviction of such as might have doubted even a king, a specimen crocodile from the Atlantic lake was preserved, consecrated and exhibited in a temple of Isis, about the beginning of the present era.

How far away the Spring was, or how long the river was, apparently no one attempted to guess until about 139 A.D. when the Egyptian geographer Ptolemy, as if juggling with the law of averages, guessed the Spring to be in a southern latitude that may yet prove to be the actual site—and the most wonderful guess of antiquity.

The surmise was said to have been based on reports made in 50 A.D. by a merchant named Diogenes, and it might be hoped that the light he shed on the Nile Spring's true whereabouts may add additional luster to that name of seekers after truth, when the number of different designations given by successive discoverers to the same bodies of water is finally reduced to one.

While all the rest of the world admitted that the source of the Nile was unknown, Egypt was calling a spot near the modern Assuan, "The Springs of the Nile"; this was, however, little better than an egotistic Egyptian pun on the annual rise of the river, which was first observed at that place in Egypt after the Nile had crossed the frontier from Ethiopia.

Wearied with walking and glutted with guessing, mankind then rested for a long time under the impression that all-powerful Nature had willed it that men should forever wonder but never know where the river rose;

and for the larger part of two thousand years men did actually wonder in ignorance. And then, what with alleged discoveries about the White Nile and about the Blue Nile, mankind at large remained still more or less in the dark that always results from the combination of those two colors, and had but a hazy idea about where the first drops of the river's current came out of the earth; for it was not until 1875 when Stanley circumnavigated Lake Victoria Nyanza which Capt. Speke had discovered in 1858, that the near neighborhood of the source of the Nile was reached. In the next forty years more progress was made in tracking the river to its lair than in the previous forty centuries.

In 1889 Stanley located the source in four-mile high, snow-capped mountains that made the Semliki River, though that stream is merely the connecting link between two nyanzas or lakes, Albert Nyanza and Albert Edward Nyanza.

In the year 1914, however, it was generally accepted that the Nile starts as a little stream, near lat. 3 degrees, 45 min. south, and lon. 29 degrees, 50 min. east, that rises approximately a mile and a quarter above sea level, in the northern tract of the mountains that border the northeast side of Lake Tanganyika of Central Africa.

Of the leading atlases of 1914 that best depict this region, the one giving the most detail is Andree's. It shows with delightful German minuteness what a magnifying glass discloses to be a blue speck labeled the Nile Spring (Nil-Quelle), from which runs a twisting hairline (the Lavironza River of others) that becomes (or according to others joins the Ravuvu River and becomes) the Kagera River that Stanley named the Alexandra Nile; the Kagera enters the western side of Victoria Nyanza which, through its sole outlet, the Nil (the Victoria or

Somerset Nile) feeds Kioga (Ibrahim) Lake, from which Albert Nyanza is formed; out of the latter runs the River Bar-el-Jebel which expands into Lake No to accommodate the Gazelle River, and together they issue from Lake No, transmuted into the White Nile.

The Blue Nile rises in Abyssinia at 11 degrees north lat., 37 degrees east lon., and joins the White Nile at Assuan, from which place, with no nominal distinction as to color, they flow united as the Nile to the Mediterranean. But it is the sediment, which gives the Blue Nile its color and name, that the consolidated river furnishes to fertilize the Egyptian farmers' fields.

The Nile's trip covers a few leagues more than 4000 miles, and the river makes it in about two months; but the discovery progressed at the rate of only a mile a year in the journey to the southernmost source.

Herodotus; II. 19.

Ovid; *Meta.* II. line 253.

Athenæus; VIII. 35.

Lucan; *Pharsalia.* X. line 40-326.

324

THE WELL OF SYENE

The town of Syene is known to everyone who has heard of the syenite stone to which its quarries gave name; but its Well is perhaps seldom mentioned outside of scientific circles, in which it has always been famous for having shown that the sun was vertical there at the summer solstice, and that consequently the Tropic of Cancer crossed the town.

This geographical truth was found at the bottom of the Well of Syene when someone noticed there what few have ever seen in any other deep Well—a picture of the

midday sun reflected from the surface of the water in its depths.

It was not strictly an absolute truth, as one four-hundredth of an up and down object's shadow might still have been noted there at noon, but the heavily handicapped geographers of old may be cheerfully pardoned for not noticing so small a fractional error.

The assistance that the Well of Syene thus gave to the scientists is however expected to be immeasurably exceeded by the boon that Syene's later and larger reservoir of water is relied upon to confer on all of the people in the lower Nile valley; for the great two mile long dam at Assuan that was completed in 1902 was constructed to lay forever the two terrible specters of Drought and Famine that have menaced the Egyptians from time to time since long before the days of Joseph, and the shortage of grain that followed the dream about the lean kine, and the river's failure to overflow the fields.

Assuan, the modern name of Syene, is 774 miles from the mouths of the Nile, and its dam was designed to conserve water that would ordinarily go to waste, so that a larger acreage than ever before might be irrigated, in addition to controlling a reserve supply for use in years of insufficient rainfall.

There was another very ancient and useful Well opposite Syene in the island of Elephantina. It was on the banks of the Nile, and was built of close-fitting stones on which lines were drawn marking the greatest, least, and mean risings of the Nile, whose waters flowed into and formed the Well, so that its surface was always level with the river's; and from records of the dates of previous years' levels it was possible to make forecasts of the height the river would probably reach in the current season.

This Well was called the **Nilometer**, and was similar to one at Memphis which was used for the same purpose.

Strabo; XVII. i. § 48.

325

BLACKTHORN SPRING

The **Blackthorn** Spring was in the vicinity of Thebes, in a piece of woodland about thirty-seven miles from the Nile, and it watered a grove of Blackthorn trees, the wood of which was valued for ship-building; the flowers for the beauty their colors added to garlands; and its gum for various uses. The Blackthorn of the Spring is supposed to be the *Acacia* which produces the modern Gum Arabic.

Thebes was the No Amon of the Bible and was in its prime centuries before the Trojan war.

There is an unfinished discussion as to whether Thebes or Memphis was the older, but as they were both founded by the first mortal monarch, Menes, the difference may perhaps be measured in months.

The city was said to have had seven million inhabitants and its army of six hundred thousand gained, among other tributaries, peoples as far away as the Colchians on the Caspian Sea.

The Thebans erected a statue of the god Toth, the inventor of letters, and one of his wife. The Chinese claim to have invented the characters of writing as well as the art of printing, and there is no more reason to doubt that they devised their own peculiar and numerous signs for words than there is to question their statement that the marks are copies of the tracks left by flocks of birds on a certain seashore.

It is not denied that birds taught men how to sing, but a frank avowal that birds were their first writing masters is made only by the Chinese and the Romans, the latter's Mercury, the counterpart of Toth and the inventor of their alphabet, having copied the flight of cranes when forming his characters.

Several nations, however, seem to have secretly conveyed, in a symbol, the admission of a debt to the birds, the Romans, by placing a rooster beside the representations of their inventor; and the Egyptians by giving Toth the head of another bird, the ibis, which is also the hieroglyph of his name—indeed nearly a fifth of the Egyptian letters were pictures of birds.

The letters that Cadmus carried to Greece were those made by the Phœnician god Taaut, who was probably the same as the maybe older Toth of the Egyptians.

No peoples, however, except the Egyptians, were gallant enough to acknowledge the assistance that woman would naturally be expected to have been anxious to give in the inventing of letters, and her work in the achievement was chivalrously proclaimed by the Thebans who designated their statue of Toth's wife as the Lady of Letters.

The dwellings of Thebes were four and five stories high, and that it was the best adorned and most beautiful city of the world may be opined from age-old descriptions of its numerous palaces, temples, obelisks and statues. Temples more than three hundred feet long were supported by columns nearly twelve feet thick and seventy feet high; and some of its statues were more than nine times life-size, the vocal statue of Memnon, and its companion, being sixty feet high. Fortunately, however, one is not required to rely alone on the ancient estimates of the artistic embellishments of Thebes, for numbers of

them now adorn streets and parks in the capital cities of the world, or beautify their museums and galleries of art, and their glories are as familiar to millions today as they were to myriads of Thebans in their prime; though perhaps Thebes' share in producing them is unknown to many beholders to whom they are only the ruins of Karnak, or the obelisk of Luxor at Paris, or that on the Thames embankment near Blackfriars' Bridge, the name of Thebes being lost in the designation of this or that village of nearly a dozen that have sprouted among the ruins of the old metropolis that are found in the neighborhood of the Spring of the Blackthorn grove.

Pliny; XIII. 19.

Athenæus; IX. 43.

326

MEMNON

The **Memnonian** fountain was at Abydos in the palace of Memnon, the ruins of which are supposed to be those now to be seen at the hamlet of Mensieh.

The palace was built on the plan of the Labyrinth; it was entirely of stone, laid in a singular manner.

The fountain was within the palace at a great depth, and was reached through an arched passage built of single stones of remarkable size and workmanship.

Menes, the first mortal monarch, was born at Abydos; and Osiris was buried there, in consequence of which the place was selected as a cemetery by prominent Egyptians in order that their remains might repose in the company of the great god. Herodotus considered him the Egyptian Bacchus; others called him a son of Rhea, and, as such, he was either a brother of Zeus or, Zeus himself. Perhaps the most simple solution of the perplexity is, that Osiris

occupied among the Egyptian gods the position that Zeus held among the Grecian deities.

The father of Rameses the Great is supposed to have constructed the palace, and also a neighboring temple of Osiris, in which was discovered, in 1818, the Tablet of Abydos, a list of Egyptian kings, that is valued as the most precious document that has come down to modern times regarding perhaps the oldest country in the world.

Memnon has been identified with a number of prominent people, including Ham the son of Noah, and the Egyptian King Amenophis. As the son of Tithonus, he was killed by Achilles at Troy, and a river called Paphlagonios was produced by the flow from his wounds. Tithonus was granted unending life, but having failed to ask for the absolutely essential accompaniment of continuous youth, he shriveled up as he grew old, so that finally little was left of him but a shell and a voice; whereupon he was mercifully and appropriately changed into a cricket.

The grief of Memnon's mother, Eos, more widely known as Aurora, or, the Dawn, is the most enduring sorrow that has ever been described, for her mourning never ceased, and well-informed early risers are reminded of it by the dewdrops, which are the tears she still continues to shed in her nightly lamentations.

It is not stated that this was a salt water fountain, but it is said that along the road to the temple there were a number of salt Springs bubbling up, and a vast number of salt beds, and of mussel, oyster and scallop shells,—deposits, it was supposed, of an ocean that covered this land before the waters of the Mediterranean broke through a barrier, at the Strait of Gibraltar, and ran out into the Atlantic Ocean, which was then at a lower level than the Mediterranean.

Some of the ruins of Abydos are near the Arab village of Arabat el Matfoon.

Strabo; XVII. i. § 42.

Strabo; I. 3. § 4.

Ovid; Meta. XIII. line 575. *et seq.*

327

THE WELLS OF APIS
(The Fountains of the Priests)

There were two or more Wells of Apis; one, from which his drinking water was provided, at Memphis; the others, sometimes called the fountains of the **Priests**, were his burial places, and their locations were known only to the initiated.

The Golden Calf that the children of Israel adored was not regarded with more veneration than Apis, who was the sacred Bull worshiped by the Egyptians, and was supposed to represent a reincarnation of the god Osiris.

He was maintained at Memphis in a court surrounded by a colonnade full of sculptured figures and statues forming the pillars of a Piazza, a part of the sacred precincts being reserved for the use of his mother.

There were two temples in his recreation court where he appeared from time to time, attended by a choir of boys who sang hymns in his honor, and where he gave ocular responses to inquirers who judged whether fate was propitious or the contrary, either, from his going into one of the temples or the other; or, from his taking food from their hands, or refusing so to do.

At the age of twenty-five Apis was drowned in one of the secret Wells or fountains of the **Priests**, and the country was carefully searched to secure his successor, if he had not previously been discovered.

There were twenty-nine features by which the rightful successor of the drowned Apis was to be distinguished and verified, although the principal one, that of pedigree, was itself of such phenomenal character that the other twenty-eight might almost have been taken for granted when any animal had been found with the pedigree required.

This condition pedigree was that of an only calf, the issue of lightning with a cow that could never have other progeny.

Some of the other features for distinguishing the calf, and guaranteeing the connection with Osiris, were;—a predominating black color; a square spot of white on the forehead; a peculiar figure on the right side in the form of a white crescent; a representation of an eagle on its back; double hairs in the tail; and a peculiar growth that was called a beetle, under the tongue.

The founding of Memphis has been assigned to the year 4455 B.C. and is credited to the first mortal monarch, Menes, who was, however, preceded by lines of prehistoric kings who ruled for 18,000 years prior to his birth.

Ancient authors eulogized the magnificence of Memphis, and its ruins were graphically described by an Arabian writer in the XIIIth century; after that they were forgotten until 500 years later when, their location having become unknown, they were rediscovered on the banks of the Nile, south and within ten miles of Cairo, which was built in 638 A.D. with wreckage from its ruins.

The canals and the pyramids tell in two words what the Egyptian engineers could accomplish, but no one, even 2500 years ago, could say what means they employed to raise and transport masses weighing very nearly a thousand tons.

The Egyptian obelisk in New York weighs only 70

tons, but XIXth century engineers of the year 1881 required several weeks to move it three miles on land with the aid of steam power, while the Egyptian engineers moved masses twelve times as heavy and transported them many miles farther from the quarries to their present sites; one of those masses at Thebes was a statue of Rameses II carved out of a single block of syenite, the feet of which, though more than three and a half yards long and one and a half yards wide, are perfectly proportioned for a man 75 feet tall, such as the statue represented. Works of almost equal magnitude at Memphis are the colossal statues of Sesostris, his wife and four sons, of different heights that range from 30 to 50 feet.

After seeing the marvels the Memphis builders performed, it is difficult to select instances in which modern members of their profession have shown greater ability, and one is quite prepared to believe that Memphis had subways before Rome had elevators, for the statement that Memphis was built on arches, under which its armies could pass out of the city without being seen, may be taken as a very terse description of not only large but even numerous subways.

Memphis was called the City of the Pyramids, and within a few miles of it some thirty of them, including the largest and most celebrated, are still to be found more or less well preserved, and with the Sphinx among them; but earthquakes, the elements, the destruction of enemies, the requirements of other cities' builders, and the zeal of collectors, have worked havoc with all but the most gigantic parts of Memphis, and it is now difficult to identify the Wells of Apis, or even the site of his temples, among the numerous heaps of shattered stone around the little palm-shaded village of Matranieh, which represents the old city with its circuit of fifteen miles.

But, from numbers of granite caskets containing embalmed bodies of bulls that have been found outside of the city, in a rock-cut gallery many hundred feet long and twenty feet high and wide, it may be judged that the remains of the pampered animals were all carefully preserved after they had been drowned in the sacred Wells.

Pliny; VIII. 71.

Herodotus; III. 27.

328

PYRAMID WELL

In the interior of the largest pyramid there was a Well eighty-six cubits deep, which was believed to be connected with the River Nile.

The shaft of this Well is now thought to have been made to give the workmen a quick exit from the pyramid to the ground.

Pliny; XXXVI. 17.

329

MAREA

The fountain called **Marea** took its name from Maro, one of the companions of Bacchus.

The district about the fountain produced a popular wine that, in recognition of the Spring's irrigation, was called Mareotic Wine.

The district was in the vicinity of Alexandria and of Lake Mareotis, to which the fountain may have contributed more than its waters.

Athenæus; I. 60.

330

CAIRO

There was a fountain where Cairo was afterwards founded, near which there was a temple of Neptune; its waters changed from salt to sweet, and the reason was because of the many thunderbolts that fell about it.

Athenæus; II. 15.

331

RHACOTIS

Rhacotis was the name of a spot that always retained that designation, even after it became a section of the city of Alexandria.

In the days when it was only a spot in the wastes, between Lake Mareotis and the sea, it was the station of a solitary Egyptian guard that the government posted there to keep foreigners from landing, and from ascending the western branch of the Nile.

The Springs of **Rhacotis** no doubt located the station and supplied water for the guard and the few herdsmen of the neighborhood, who, on occasion assisted him in repelling trespassers.

A mile out in the sea, on the southern side of the island of Pharos, lay "Pirates' Haven," another lonely spot that was the lurking place of Greek and Phœnician corsairs on the watch for suitable prey among passing ships.

The military character, as well as the name of the spot, continued even after Alexandria had spread her numerous palaces over the wastes, for the old guard's station became the site of the city's arsenal.

The Springs having become brackish, and being moreover inadequate for the growing population, water,

brought from the River Nile through an aqueduct, was used in their place.

Hirtius; *Alexandrine War*; c. 5.

Strabo; XVII. 1. § 6.

332

PHAROS

The island of Pharos was a small oblong that protruded from the sea, seven furlongs from the coast of Egypt and half a day's sail from the western, the Canopic mouth of the Nile.

About the island there were shallows and rocks, some under the water and some above it, that made the neighborhood a menace to navigators bound for any of the river's seven arms that formed the delta; and therefore in early times the Pharos, a tower admirably constructed of white marble, and several stories high, the most celebrated lighthouse of ancient nights, was built on the northeast end of the island where doubtless part of it still remains in the tower that now takes its place.

The island nevertheless had attractions that were well known to seamen of every land, even in the days of Homer; these were its fresh and limpid Springs, which were eagerly visited by sailors when their water had run short during passages lengthened out by weak or adverse winds.

Later on, this island was no less eagerly sought by landsmen and all who were thirsty for knowledge, for it stood before the doors of the largest and most valuable library of those days, the library of Alexandria.

Gauged by the age of native cities in Egypt, Alexandria was a place of no antiquity; even five hundred years after its founding it was spoken of as built only yesterday;

it was not founded until 332 B.C. when Alexander the Great, struck with the breakwater value of the island, and its strategic importance as commanding the western mouths of the Nile, drew, himself, a plan for a coastal city which in time was outranked by Rome alone. But Alexander's body reposed in a gold coffin, and succeeding monarchs and architects passed away before the enterprise was completed. Its two principal streets, two hundred feet wide and crossing each other at right angles, perhaps symmetrically reproduced two lines that Alexander breezily dashed off and handed to the architect as his plan for the city.

For the gold coffin, Ptolemy Sotor II substituted a more modest casket of alabaster; but, as the chronicle says, it did him no good, for he was almost immediately deposed.

The island of Pharos was connected to the coast by filling in the intervening ocean with a mole, and mole and island were both built upon and became part of the city.

When Alexandria had reached the rank of second city in the world, its commerce produced five million dollars a year in port dues alone, and it contained 4000 palaces, 4000 public baths, 400 theaters, and 12,000 groceries, represented by herb sellers.

The library was the first public institution of its kind established on a large scale, and it contained the cream of the oldest literatures in 700,000 volumes. All new books that were brought into the country were officially borrowed, copied or translated, and laid in the library, the importer, in some cases, receiving only the copy.

Following this custom, the Septuagint version of the Bible was translated on Pharos for the library's shelves.

The collection was injured during Cæsar's besiegement

in 47 B.C., and again in 273 A.D., and in 389: it was totally destroyed by the Arabs in 640, and learning then sustained an irreparable loss in every department. In the ashes of the conflagration lie all that is left to the world of peoples of whom nothing can now be known; and science and the arts sorrow with history in their own bereavements, for the loss of the records of the experience, the discoveries, the formulas, and the secrets, in chemistry, mechanics and other lines, that had accumulated during innumerable centuries has caused other centuries of extra labor and research, much of which is still without result; work that would have produced something new if it had not perforce been diverted to finding out something that was old thousands of years ago, such, among hundreds of instances, as the process for producing unfading paints, and for making malleable glass.

The limpid Springs that served a ship's crew amply were utterly unable to meet the demands of a growing city, and an aqueduct was therefore built and conveyed water from the Nile to Pharos and all other parts of Alexandria. (See No. 410a.)

Homer; *Odyssey*. Bk. IV.

333

THE BITTER SPRINGS

The Bitter Springs were the private property of the Egyptian kings, who derived a considerable revenue from the alkaline salts obtained from the lakes that the Springs produced; salts that were used in numerous ways; in making pottery, in the kitchen and at table, and in the ancient substitute for cold storage—the curing of meat and fish.

There are few fountains in all the world that the eye of the public passes more often than it passes these very old bitter Springs, for the lakes they form are a part of the channel of the canal that was dug by Sesostris before the time of Troy, the one now called the Suez Canal.

When in this ancient enterprise more than half of it had been completed, the work was stopped at the Bitter Springs; not because it had, even then, cost the lives of 120,000 laborers, but owing to the discovery that the surface of the Red Sea was four and a half feet higher than the land in the interior of Egypt, and a consequent fear of inundation. The stoppage, however, was but temporary; the lock system was devised to obviate the danger and the work, sixty-two miles long, was completed and connected the Nile at Bubastis with the Red Sea at Arsinoë, the present Suez.

In the course of time, accumulations of sand blocked up the channel, although it was thirty feet deep, but it was reopened by Trajan in the II^d century. Some six hundred years later the canal was again choked up, and it remained useless until De Lesseps redug it, and opened it on the 16th of November, 1869, having straightened the course by running it northward to the Mediterranean from the Bitter Springs from which it formerly turned westward and ran to the Nile.

The perfection the science of engineering had reached among the Egyptians nearly 5000 years ago is strikingly shown in this wonderful undertaking, not only in the application of the lock device to meet the difference in water levels, but in the matter of the water level itself. Napoleon considered the scheme of connecting the Red and the Mediterranean Seas, but abandoned the idea when his engineers computed that there was a difference of thirty feet in the water levels.

There is in fact no difference at all. But there is a variation in the tide, which rises six feet six inches in the south, but only one foot six inches in the Mediterranean at Port Said. Thus the actual net difference of five feet is within six inches of what the Egyptian engineers, of before the time of Troy, calculated it to be when they stopped operations long enough to work out a scheme to meet the emergency.

When the old canal was opened, using, as now, the Bitter Springs lakes, but connecting with the Nile direct, the water of the river modified the saltiness of the lakes to such an extent that they became the haunts of fresh water fish and aquatic fowl; an upcreep of water that, though noted twenty-five hundred years ago, much surprised the people at Panama when it was reproduced in the high level lake of the Panama Canal.

These Springs are sometimes called **Fontes Amari**.

Pliny; VI. 33. Strabo; XVII. 1. § 25.
Herodotus; II. 157.

334 TATNOS

The fountain of **Tatnos** was at Myoshormos north of Berenice.

The town was on the shore of the Red Sea, and its name is taken to mean either the Harbor of the Mouse, or, of the Mussel; its remains are supposed to be those now seen near Abuschaar.

Berenice was east of Syene, in the same latitude, and on the Red Sea at the boundary of Egypt and Ethiopia. It was one of the most popular points of departure for ships sailing to India, and those who doubled their investments in the trade made no attempt to minimize the

terrors with which the route was infested. Their accounts were well calculated to deter intending competitors from exposing themselves to the stifling heats, or risking encounters with pirates and hideous peoples, some of them covered all over with long hair, except their heads; or the even more dreadful monsters of the tropic seas—giant turtles so large that one shell served as the roof for a whole family among the *Chelonophagi*; and savage sea serpents that were thirty feet long; and whales that measured seventy-five feet; all of which had to be met while the ships were being maneuvered in the midst of furious tempests.

Pliny; VI. 33, 24, 26, 28, 37.

Strabo; XVI. 4. § 5. and 3. § 7.

ETHIOPIA

335

THE FOUNTAIN OF HEALTH

The fountain of Health was in the country of the Ethiopian Macrobian, who, by using its waters lived to the age of 120 years, and often even longer.

The fountain gave forth the odor of violets, and the water was so light that nothing would float upon it, neither wood, nor substances more buoyant than wood itself.

Those who washed with the water were made as sleek as if they had been oiled.

The Macrobian were the tallest and the handsomest of the Ethiopians, and they lived at the limits of the habitable world in the south, while a nation of the same name, among the Hyperboreans, lived at the northern extremity of the world, and reached the age of 1000 years.

According to the custom of the Macrobian, the reigning family could secure its succession in rulership only through a diligent cultivation of physical uplift; men rose to kingship neither through popularity nor by heredity; stature and strength were the sole qualifications that were considered in determining the succession of rulers, and, when the reigning monarch had reached the limits of his age, the tallest and strongest man in the community received the crown.

Their sepulchres were hollow columns of transparent crystal, in the center of which were placed those who had reached the greatest age the fountain of Health could confer on them; and the columns were then set up as pillars, at first in the houses of the relatives, and afterwards in the outskirts of the city.

Cambyzes, having heard that gold among the Macrobiani was so common that even the prisoners' chains were made of it, personally conducted a large force against them. But long before reaching the country the army's provisions gave out. The soldiers then subsisted for a time on the beasts of burden, and afterwards on such herbs as they could gather; and it was not until it came to the knowledge of Cambyzes that the men were living on themselves and devouring every tenth man as he was selected by lot, that he abandoned his object and turned back to his starting point, Thebes, which he reached with a very small residue of the original force.

Perhaps the oiled appearance that came from bathing with the water of the fountain has misled some modern searchers for the Spring, but, unless it has lost its age-producing virtue, it is not among any of the many places that have so far been assigned to it, the chief of which are Kordofan, Abyssinia and Somaliland.

Herodotus; III. 24.

336

LIPARIS

At Liparis there was a Spring that was used as a substitute for oil.

Pliny; XXXI. 14.

337

TISITIA

There was, at Tisitia, a fountain that emitted light.

Pliny; XXXI. 14.

338

THE RED FOUNTAIN

The waters of the Red fountain required to be taken in the greatest moderation, as otherwise they were apt to cause delirium.

Pliny; XXXI. 5.

339

CUCIOS

The Spring of **Cucios** was on a promontory much resorted to by mariners.

The promontory was apparently south of an unexplored gulf on the Ethiopian coast.

Pliny; VI. 34.

ARABIA

340

ARABIA

There was a certain Spring in Arabia that gushed up from the ground with such remarkable force as to throw back any object pressed down upon it, however weighty.

Pliny; XXXI. 15.

341

ÆNUSCABALES

The fountain called **Ænuscabales** was in the town, twenty miles from a mountain, inhabited by the Agacturi which signifies the town of camels.

Pliny; VI. 32.

342

CORALIS

The fountain of **Coralis** appears to have been on the island of Devade, in the Red Sea.

Pliny; VI. 32.

343-344

DAULOTOS. DORA

The fountains of **Daulotos** and **Dora** were in the island of Dorice.

This was perhaps Strabo's island of Doracta in the Red Sea in lat. 17 degrees N.

Pliny; VI. 32. Strabo; VI. 3. § 7.

345

ARSINOË

The Springs of **Arsinoë** came from a high rock near a red colored mountain in the neighborhood of Arsinoë, a town on the western coast of the Red Sea, one of many towns named after the favorite sister of Ptolemy Philadelphus.

The waters were hot, salty and bitter, and discharged themselves into the Red Sea opposite Mt. Sinai.

Strabo; XVI. 4. § 5.

346

RED SEA SPRING

Ctesias of Cnidus said that a Spring discharged a red and ochrous water into the Red Sea. By others, the sea's color was attributed to the reflection of the vertical sun; and some ascribed it to the reflection of the surrounding red mountains; while a third theory was that both the sun and the mountains had a share in causing the sea's distinctive color.

In very ancient times, the Red was called the Erythræan Sea, after Erythras the son of Perseus.

Strabo; XVI. 4. § 20.

347

SEVEN WELLS

Ælius Gallus in his expedition into Arabia stopped at a place called Seven Wells because it possessed that number of them.

The expedition was made in 24 B.C. by order of Augustus whose covetousness was aroused by reports of the great wealth of Arabia, through which the valuable products of the Far East reached Italy, and where even the commonest utensils were reported to be made of the precious metals, and studded with jewels.

The expedition was barren of results, and it suffered great hardships, as Gallus' guides purposely misled him, and guided him in roundabout ways for six months to a distance from which he was able to return in a third of that time, after suffering intensely from want of water, and losing the greater part of his soldiers through the ravages of a disease that was new and unknown to the Romans. It might be conjectured that these were the two large and five small Biblical Wells of Beer-Sheba, near which Abraham at one period had his residence.

Strabo; XVI. 4. § 24.

348

PETRA

Petra was surrounded with a natural fortification of precipitous rock, within which there were abundant Springs that were used for all domestic purposes, and for irrigating the gardens.

The inhabitants stored quantities of water in vast underground reservoirs cut in the rock; these were in some cases 100 feet square though the openings were

made very small, so that when the people were attacked, and fled to the wilderness as was their custom, they could easily conceal the openings from their enemies.

Their favorite drink was made by mixing pepper and wild honey with the water.

Petra was about three days' journey from Jericho and was the capital of the Nabatæans who were descended from Ishmael, and were fireworshippers. They were a peaceable people who lived together in harmony, which was particularly noticeable and surprising as such foreigners as dwelt in the place were often in litigation among themselves, and even with the natives. They had few slaves; they either waited upon themselves or, on occasion, worked for their townmates and for the king.

Petra is seventy miles southeast of the Dead Sea and is now called Wady Musa, from the outlet of its Springs which is a charming brook flowing between flower-covered and tree-shaded banks.

Among the place's ancient ruins are the remains of many large structures that the present inhabitants believe were the work of the Genii or Jins.

Strabo; XVI. 4. § 21.

PHœNICIA. PALESTINE

349 JOPPA

The Spring near Joppa and close to the sea was noted for its reddish water, which was very much like blood.

Its color was said to have been caused by the ablutions of Perseus after his rescue of Andromeda, whose family misfortunes were the subject of many dramas now lost, though all of the principal characters have remained enduringly pictured in the constellations, including Cepheus her father, a king of Ethiopia, and Cassiopeia her mother, who, extolling her beauty above that of the Nereids aroused their resentment, to satisfy which they induced Poseidon to send a sea monster to ravage the kingdom of Cepheus, which he easily did by means of an inundation.

The oracle of Ammon then announced that the people and the lands could be saved if Andromeda was given to the monster; and, her father being forced to consent, the innocent daughter was chained to a rock near the Spring to enable the monster to enjoy a leisurely meal. But while he was plowing his way through the sea to the rock, Perseus, returning with winged ankles from his adventure with the Gorgon Medusa, appeared in the sky, and, hovering above the beast destroyed it with vigorous thrusts of his sword, while sustaining no discomfort

himself, save a drenching from the streams that spouted from the wounds he inflicted.

Having colored the Spring in making himself presentable, he released Andromeda and became her husband, though not without further exertions with his sword for, Andromeda having been previously betrothed, the rival appeared at the marriage feast with a numerous retinue of friends, and would have asserted his rights by force had Perseus not slain a number of them, and then turned two hundred of the others to stone by pointing at them the head of Medusa.

In addition to the confirmation that was given to Andromeda's history by the constellations, there were shown on the rock near Joppa vestiges of the chains that bound the heroine; and in Rome the skeleton of the monster itself was preserved; it was forty feet long, the backbone being a foot and a half thick, and the ribs higher than those of an Indian elephant.

Many centuries later, a more beneficent sea monster appeared near Joppa and rescued Jonah when, at his own request, he was thrown from a rowboat so that the others might be saved from a tempest that arose shortly after the boat had left Joppa for Tarshish.

The modern name of the town is Jaffa.

Ovid; *Meta.* IV. Fable 10.

Pausanias; IV. 35.

Pliny; IX. 4. V. 14.

350

HIERICUS

The toparchy of Hiericus was covered by groves of palm trees and watered with numerous Springs.

This place though often named, alike by the pious and the profane, would hardly be recognized in its ancient

spelling, and the heathen chronicler's short description of it gives but a meager suggestion of the city that has a long and fascinating history for all Christian readers, to whom it is known as the Jericho of the Bible.

Its ground was barren, and the water of its Spring was naught until Elisha put salt in a new cruse and, flinging it into the Spring, declared that he had healed the waters and that there should be no more barren land.

The town contained the house, marked with a crimson cord, of the notorious Rahab who reformed and became the mother of Boaz the progenitor, with the gentle Ruth, of David and of Jesus. Jesus Himself was baptized where the Jordan flowed past the town; on the rocky heights before it, the magnificent offers of the tempter were made and spurned; and in the city he restored the sight of the blind. It was over against this town that Elijah was carried up to heaven.

Jericho was some nineteen miles from Jerusalem, but only a Bedouin encampment called Riha now marks its site, and the neighborhood of its Spring called **Ras-el-Ain**, which, through Elisha's ministrations, made the land fertile and produced the palm groves that Antony considered a worthy present to make to Cleopatra, for they were remarkable because of their abundance and fruitfulness, having a rich, unctuous juice of a milky consistency, with a vinous flavor and a peculiar sweetness like that of honey.

Pliny; V. 15.

351

ENGADDA

The town of Engadda, once noted for its fertility and its groves of palms, was only a heap of ashes in Pliny's

time. He describes the Esseni, the people who lived above its Spring, as being marvelous beyond all others throughout the world, as they had no money, and they had no women among them, their only companions being the palm trees. But their numbers were recruited from day to day by multitudes of strangers wearied with the miseries of life and seeking a refuge from the tempests of fortune. Thus through thousands of ages that people, incredible to relate, had prolonged its existence without a single birth taking place among them, so fruitful a source of population to it was that weariness of life which is felt by others.

John the Baptist has been supposed to have belonged to the sect of the Essenes.

Engedi, some thirty-seven miles from Jerusalem, was on the west shore of the Dead Sea; it was the Hazon Tamar of the Bible. Its Spring, **Ain Jedi** or the fountain of the **Goats**, gushes out of the limestone rock of a lofty cliff, at a height of about 400 feet above the plain and forms a brook that empties into the Dead Sea. The Spring's water is sweet and pleasant, although as warm as 81 degrees Fahr., and the attraction the water still has for numerous flocks of goats indicates how the fountain originally received its name.

Pliny; V. 15.

352 CALLIRRHœ

Callirrhoë was a warm Spring remarkable for its medicinal qualities and its name indicates the celebrity that its waters gained.

This Spring was on the east side of the River Jordan, and its waters had a sulphurous taste.

The unpleasantness always connected with the name of **Callirrhoë** was as marked in the case of this Spring as in the other instances cited, if Renan is correct in his conjecture that it is the boiling and sulphurous Spring which the apocalyptic Book of Enoch describes as being in the subterranean valley that was the abode of the wicked Fallen Angels, and whose only redeeming trait was that it served to cure diseases.

Under medical advice, Herod, in his last illness, resorted to the Spring of **Callirrhoë**, which was opposite the center of the Dead Sea.

The Springs as now known, for there are four that issue near each other, are in a romantic valley crowded with canes and palms and surrounded by parti-colored rocks, the yellow of which is produced by the sulphur deposits of the waters. The stream formed by the outpouring Springs is twelve feet wide and ten inches deep and has a temperature of 95° ; it flows into the Dead Sea.

Pliny; V. 15.

353

THE JORDAN

The river Jordanes rose from the cave Spring of **Panias**, in Mt. Panias in the range of Anti-Libanus.

In the cave there was an oracle of Pan where revelations were made by the interpretation of dreams.

Josephus went more into details, and stated that while the source of the Jordan appeared to be in the sanctuary of Pan, it was really some distance away in a circular Spring at Phiala, from which it traveled underground to Panias, or Banias, as had been proved by finding in one Spring chaff which had been thrown into the other.

Unfortunately Phiala has not been identified, as there is more than one circular Spring from which to choose.

Others gave a partnership credit to another Spring that they believed to be the **Ain** of the Bible, and which, as the fountain of **Daphne** under the hill of Dan 2 miles west of Baniyas, gushed out all at once and made the Jor a beautiful river of delicious water, the two streams, the Jor and the Dan uniting to form both the river and its name.

Modern travelers have added a third, and even a fourth Spring; the third gushing translucently from under a perpendicular rock near Hashbeia and north of Dan; and the fourth, the Spring of **Esh Shar**.

Although the Jordan is an unnavigable stream that empties into a portless Sea and has never had a town of any prominence upon its banks, it is the largest as well as the most celebrated stream in Palestine, and it might be called the original baptismal font, as Jesus and John the Baptist were immersed in its waters.

The river's length is two hundred miles, which distance it runs to get sixty miles away from its Springs. From the tortuousness of its course it has been likened to a snake twisting through vegetation and between rocks, and, rather more pleasantly, to a vine creeping with many a sidelong turn over the valley's floor.

The river has also been called a continuous waterfall, as it drops in some places 116 feet in a mile, and in one hundred and seventeen miles it falls 1983 feet.

It is supposed that the Jordan at one time emptied into the Mediterranean, or the Red Sea; and that its course was changed by the volcanic disturbance that annihilated Sodom and Gomorrha and their wicked sister cities of the plain, which sank to swallow the sinning cities when they had increased to the fatal number

thirteen, and left a basin into which the river poured to form the Dead Sea which is 1374 feet below the level of the Mediterranean Sea, and is gradually but measurably going lower.

The modern name of the Jordan is Es Shiriah, which is very like that of the third of its Springs.

Pliny; V. 15.

354

TIBERIAS

The hot Springs of Tiberias were conducive to the restoration of health. They were by Lake Tiberias, the Sea of Gennesareth at Emmaus, the Hammath of Josephus, where Jesus was first seen by the disciples after the resurrection, as related by St. Luke.

Pliny; V. 15.

355

THE SPRING OF ARADUS

The Spring of **Aradus** rose in the sea between the mainland and the city of Aradus, which was on a rocky island of the same name, about two and a half miles from the coast of Phoenicia, on a line with the island of Cyprus.

The island, only a mile in circumference, had so large a population that it was necessary to build the houses of many stories to economize space; and the inhabitants secured their water from the Spring in the sea by very ingeniously forming a temporary artesian Well, which they constructed with a long leather tube attached to the narrow end of a large lead funnel. Placing this apparatus in a boat they rowed out to the Spring and lowered the

funnel over it, and when the gushing fountain had forced the sea water out of the tube a constant stream of sparkling fresh water followed, and filled the receptacles that were in waiting in other boats which conveyed them to the city's reservoirs.

Aradus was at the northern boundary of Phœnicia and was the third of its most important cities, some of its territory being across the channel on the mainland. It was a very old town, not only mentioned in the Bible, but, being of the same antiquity as its sister city Tyre, dated back to at least 2700 years B.C. on the Mediterranean; and even before that time, for that was the date of the Temple of Hercules at Tyre, Aradus and Tyre were towns in the two islands of Bahrein, in the Persian Gulf, from which the two Phœnician names and settlements were transferred.

The Tyrians when they moved from the Gulf erected a temple to the Phœnician Hercules, perhaps the original and only genuine hero, and the one the Phœnicians called Melcarth, a name that seemingly suggested Melicertes, the Greeks' early name for their Hercules; while their later name, Heracles, is merely an anagram of Melcarth, made by substituting two letters and spelling the name backwards.

There was hardly any district about the Mediterranean and along the waters to be reached from it, that did not have some settlement perpetuating the name of Hercules, and that too, as in the case of the temple at Tyre, generally long before the Greeks could have appropriated the name to their own hero.

Another temple of Hercules claimed for the Grecian hero was the one at Gades where, although it was founded after the Trojan war, the rites practiced were not Grecian but primitive Phœnician rites.

It might perhaps be assumed that Melcarth was a popular idol whose name was considered a talisman, promising good luck to settlements and popularity for products, because it was owing to his policies, extending Phœnician commerce, and afterwards sending out colonies to foster traffic and the growth of trade, that the country reached its wonderful degree of prosperity. The number of those colonies that may be tracked by a Phœnician name, or inscription, all the way from the shores of the Euxine to the west coast of Spain, is surprising, and all the more so when it is considered that they issued from a country 120 miles long and 12 miles broad. And equally surprising is the amount of originality and genius the little country produced. Converting the hieroglyphs of still older Egypt into an alphabet, she made possible an easily transmitted record of the events of every country, though, ironically enough, practically no record at all has been preserved of her own. Much, however, may be learned from others; thus, Homer praises the drinking vessels of gold and silver made by the Phœnicians, who perhaps were no less renowned for the wares they made of glass which they discovered how to manufacture. Their Tyrian Purple was required wherever rich apparel was worn, and they made the dye by extracting one single drop from a gland in each of a certain kind of mollusk peculiar to their coastal sea.

Phœnicia took the astronomical knowledge of Egypt, or the East, and made it of practical value, to enable her to find her way by the stars in her navigations to the uttermost parts of the earth as it was known in her times, even to Cornwall in Great Britain, and Cape Town in Africa which continent she circumnavigated. She adapted arithmetic to the necessities of her merchants for keeping their merchandise accounts; and, before the time

of Troy, the Tyrian Mochus had thought out the theory of atoms.

Cadmus, who brought to Greece the infant alphabet, then only fifteen letters long, was a Phœnician.

The island of the Spring of **Aradus** has today turned into Ruad, and the Spring itself is now called **Ain Ibrahim, Abraham's** fountain, though it is not mentioned among the Springs of the patriarch that are enumerated in the Bible.

The sea over the Spring is seventy-five feet deep, but boatmen of today are said to continue the practice of their ancient predecessors who drew fresh water from the forceful fountain in the depths.

Pliny; V. 34. Strabo; XVI. 2. § 13.

Herodotus; I. 1. IV. 41.

MESOPOTAMIA

356

CALLIRHOE

There was a fountain called **Callirhoe** in the north-west part of Mesopotamia.

From this fountain a town is said to have taken its name, which became Carrhæ; and if, as some have supposed, it was the same town as Haran, the fountain of **Callirhoe** may have had even a closer relationship than that of townmate with the Well of **Nahor** which was the scene of the first recorded kiss—that with which Jacob greeted Rachael.

Abraham migrated from Ur of the Chaldees to Haran, where the descendants of his brother Nahor established themselves, and where Jacob went for a wife.

Between the Euphrates and the Khabúr rivers there is a modest village in about latitude 37° which is still called Haran.

Pliny; V. 21.

357

CHABURA

The Spring of **Chabura** was the only Spring of water in the whole universe that had an agreeable smell.

Its odor was due to Juno's having bathed in it.

In this fountain there were eels that eat from the hand, and that were adorned with earrings.

Pliny, leaving it to the reader to decide between Juno and the eels, places the incident of the goddess's bath between two paragraphs to the effect that it is a virtue in water to have no flavor, even an agreeable one; and that to be truly wholesome it should, like good air, have neither taste nor smell.

The river that results from this Spring is now called Khabúr, and it falls into the Euphrates at Circesium.

Pliny; XXXI. 22. XXXII. 7.

ARMENIA

358

ARMENIA

There was a Spring in Armenia in which there were black fish that if used as food were productive of instantaneous death.

Pliny; XXXI. 19.

359

EUPHRATES

The Euphrates rose in Greater Armenia at the foot of Mt. Capotes twelve miles from Zamara where it was called Pyxurates.

Where it passed between the mountains of the Taurus range it was given the name Omma, and afterwards was called Euphrates.

Near the village of Massice the Euphrates divided, the left branch running past Seleucia and falling into the Tigris; the right branch running to Babylon, through the middle of which it flowed, afterwards dispersed through marshes.

The Euphrates increased like the Nile at stated times, and at about the same periods.

Its modern name is Frat, and it is 1780 miles long.

Pliny; V. 20.

360

TIGRIS

The Tigris rose from a very remarkable source situated on a plain in Greater Armenia; the name of the spot was Elegosine, and the stream there was known as Diglito, which is supposed to be another form of the Hiddekel of the Bible.

When the current became more rapid it was called Tigris, which, in the language of the Medes, meant "Arrow."

It passed through the nitrous waters of Lake Arethusa so compactly that the fish of the river were unaffected by them; and, reaching Mt. Taurus, it disappeared into a cavern through which it siphoned under the mountain, reappearing on the other side at Zoroande, the modern Betlis.

Passing through Lake Thospitis it plunged into the earth again and, traveling 22 miles unseen, it came up in the vicinity of Nymphæum.

In its course it passed so near the River Arsantias that when their waters swelled they met and flowed together, but without intermingling, the Arsantias flowing on the surface of the Tigris for four miles before they parted company.

After passing Apamea it divided into two channels which afterwards reunited and took the name of Pasatigris which river entered the Persian Sea through a mouth ten miles wide, several miles from the marshes of the Euphrates.

Strabo's impressions were that the sources of the Tigris and the Euphrates were more than three hundred miles apart; and that those of the Tigris were somewhere on the southern side of the Taurus range. His knowledge of the

stream lower down was, however, more intimate, and he was able to state that after passing through Lake Thospitis the river sank into the ground with a loud noise of rushing air.

For the moderns, the Tigris rises in eastern Kurdistan within a few miles of the Euphrates which it joins ninety miles from the Persian Gulf into which, thus united, they enter as the Shat-el-Arab.

Less tortuous than the Euphrates, the Tigris travels only 1150 miles as against the 1780 of the former.

Pliny; VI. 31.

Strabo; XI. 12. § 3. XVI. 1. § 21.

ASSYRIA. SYRIA. PERSIA

361

THISBE'S SPRING

Thisbe's cold Spring was by a snow-white mulberry tree near the walls of Babylon.

That was in the time when all mulberries were white as they still are in China and the Far East, and as they would still be in the Near East if it had not been for Thisbe's Spring—for that attracted the lioness, and she caused the tragedy that changed the mulberry's color.

The walls of Babylon were noted for their solidity even in times when massive masonry was by no means uncommon, and, as neither time nor slave-labor, or even baked bricks, were then of any appreciable value, it is needless, now that the walls have disappeared, to question that they were 350 feet high and 87 feet in breadth. Their condition, however, was in marked contrast to the party wall of the house in which Thisbe lived; a wall in which there were chinks through which Pyramus, a comely youth who lived in the adjoining house, made Thisbe's acquaintance and carried on a courtship forbidden by the parents.

In whispers, an appointment was made for a meeting at the Spring, and Thisbe, who was the first to reach it, had hardly laid aside her veil when a lioness, seeking liquid refreshment after a sanguinary meal of ox flesh, approached the water and made the maiden retire, hastily and unseen, to the shelter of a cavern.

The veil, stained by the dripping jaws of the lioness when she sniffed and pawed it, lay flaming in the moonlight when the tardy Pyramus arrived, and, coupled with the tracks the beast had left on the soft margin of the Spring, pointed to but one conclusion.

Passionately blaming himself and his lateness for his mistress' fate, Pyramus dealt his breast a mortal wound with his sword, and fell at the foot of the mulberry tree whose roots, dyed with his blood, colored the sap and tinged the snow-white berries with a purple hue.

Thisbe, returning from the cave only in time to hear her lover's last sigh, paused but long enough to adjure the tree to retain the token of their fate and forever bear black fruit as a mourning memorial, and then threw herself upon the point of the discarded sword and replenished the stream the roots were still absorbing.

The gods, moved by the pathetic adjuration, decreed that all the mulberries of the country should thenceforward be black; and the conscience stricken parents, repenting their harshness, mingled in one urn the ashes of the innocent lovers.

Shakespeare, when he travestied the tragedy in "A Midsummer Night's Dream," assigned characters for the Wall and the Moonlight, and the Lion—which Bottom desired to play because he could roar as gently as any sucking dove and would not frighten the ladies—but omitted a part for either the Tree, or the principal factor, the Spring.

Ovid; *Meta.* IV. Fable 1.

Herodotus; I. 178.

362

BABYLONIAN NAPHTHA SPRINGS

There were Springs of naphtha near the Euphrates River in Babylonia; some producing white naphtha which

attracted flame and was liquid sulphur; and others black naptha which was liquid asphaltus and was burned in lamps instead of oil.

Alexander was much interested in what he was told about the properties of naptha and its almost inextinguishable flame, and assured himself of its peculiarities by means of some easily conducted experiments with a boy, whom he put in a bath of it which he ignited from the flame of a lamp.

Fortunately the boy's shrieks attracted the attention of his friends, who succeeded at the last moment in rescuing him from the amateur scientist's zeal.

The Spring beyond the city of Demetrias, as it was close to Babylon, possibly furnished the naptha for this royal experiment.

Another incident in Alexander's life is recalled by the name of a place in Babylonia east of this Spring, Gaugamela, where Darius was defeated by Alexander and lost his kingdom, in October, 331 B.C. Gaugamela means the Camel's House, and Darius gave it the name when he assigned its revenues for the support of a faithful camel that had grown old in carrying his baggage and provisions through the deserts.

Strabo; XVI. I. § 15. XVI. I. § 3.

363

ARDERICCA'S WELL

The village of Ardericca was above the city of Babylon on the Euphrates, and the river's windings about the village were as peculiar in their way as were the products of the Well.

Passengers traveling by boat on the Euphrates touched

at the village three times in three successive days, a river squirm that perhaps has no parallel.

The Well was five miles from Ardericca, and it produced three different substances.

It had a wine skin for a bucket, and the skin was raised with a swipe, a primitive form of pump handle made of a young tree trunk with a shorter trunk for a post.

The contents of the wine-skin bucket, on being emptied out, assumed three forms, one part becoming solid asphalt, another part solid salt, and the third part a black, strong-odored oil that the Persians called Rhadinace.

Herodotus; VI. 118. I. 185.

364

THE CASTALIAN SPRING

(Daphne)

Daphne was a town of moderate size eight miles out of Antioch. It had a large forest three miles deep, with thick coverts of shade, and Springs of water flowing through it.

In the midst of the forest there was a sacred sanctuary and a temple of Apollo and Diana. Under the protective security of the sanctuary license was let loose, and the grove became the scene of a perpetual festival of vice.

King Antiochus Epiphanes, sometimes called the Mad, is said to have mixed the water of the fountain of Antioch with wine to add to the convivialities on one occasion. His peculiar ways, as described at length by Athenæus, indicate that he was the prototype of the Calif Haroun al Raschid of the Arabian Nights.

Daphne has been called the Versailles of Antioch; but for the frequenters of the grove there was much to make

it suggestive of the Grecian Delphi, one of its fountains being called the **Castalian** Spring, and a nearby bay tree being pointed out as the tree into which Apollo's Daphne was transformed.

The fountain produced the sacred water of the Oracle of Daphne, whose repute was such as might be expected from its surroundings. It was destroyed by Hadrian who had learned from it that he would become emperor, his object being to prevent its encouraging anyone else to attempt to supplant him. The Emperor Julian undertook to restore the destroyed fountain and to rebuild the business of the temple, and probably did so if the modern supposition about the Spring's present existence is correct, although the temple was subsequently destroyed through an accidental fire.

The waters of some of the Springs supplied the city of Antioch, to which they were conveyed through an aqueduct.

The numerous and prolific fountains of the modern Beit-el-Maa have led to its identification as the ancient and depraved Daphne.

Athenæus; II. 23. V. 21.

Strabo; XVI. 2. § 6.

365

TYPHON

Typhon, in the form of an immense serpent, having been wounded by Zeus with a dart of lightning, bored into the ground for concealment, and made a mole-like passage of eight miles before reappearing.

The chasm the serpent made when entering the earth was called Charybdis. Where it came up again, near Libanus, Springs gushed out through the opening and

formed the river called Typhon. The stream ran near the city of Antioch and in the course of time it received the name of Orontes, a man who built a bridge over it, in place of the name of the serpent who brought it to light.

The Springs watered a hunting park whose location is still marked by a sixty foot high square shaft having a pyramidal top, and carved on its four sides with grotesque hunting scenes. This is near the village of Kurmul north of, and a twelve-hour trip from the village of Labweh (near Baalbek) which latter would seem to be where the serpent actually entered the earth.

Strabo; XVI. 2. § 7. VI. 2. § 9.

Strabo; XVI. 2. § 19.

366

ONE THOUSAND SPRINGS

A large collection of Springs in Syria was called by the people of the district Bing-gheul, or, the **Thousand Springs**.

It has been conjectured that the River Lycus, anciently mentioned as a tributary of the Euphrates, had its inception in this aggregation of fountains, and that the river was a confluent which flowed into the Tigris (not the Euphrates) a little south of Larissa near Nimrud, the town founded perhaps 2200 years before Christ, by Nimrod the mighty hunter and the grandson of Ham.

Pliny; V. 20.

367

SPRINGS OF THE DARDES

No mention is made of the Springs of the Dardes except in the history of the march that the younger Cyrus

began with the object of capturing Babylon, and that Xenophon concluded with the sole aim of saving as many as possible of the 13,000 defeated Greek soldiers, Cyrus having lost his life without getting within thirty miles of the coveted city of his brother Artaxerxes.

The celebrated advance and retreat occupied 15 months, beginning in B.C. 401, and the retreat was made through such rigors of climate, and harassments by foes, that only 8640 of the original participants succeeded in completing the round march of some 4000 miles.

Belesys, the governor of Syria, had built a palace at the Springs and had surrounded it with a very large and beautiful garden containing all that the seasons produce; but Cyrus laid waste the notable garden and burned the palace.

The Springs were, on one side, 30 parasangs from the River Chalus, which was full of large tame fish that the Syrians looked upon as gods and allowed no one to harm; and, on the other side, 15 parasangs from the River Euphrates; but as the parasang was an elastic measure that varied between three miles and half as many, according to the nature of the ground traversed, and as the compass direction of the march is unknown, such travelers as have tried to retrace the route of the ancient army have been unable to agree on the exact location of these Springs.

They were perhaps approximately about 5 minutes north of where the 36th parallel crosses the 38th meridian; and their present name may no doubt be found among the following that have been suggested; the fountain of **Fay**, or **Far**; the fountain of **Bab** (al Bab) or **Dhahab** or **Dabb**; the fountain of **Daradax**, or **Ain Abu Galgal**.

Xenophon. *Anabasis*; I. 4. § 10.

368

EULEUS

The Spring of **Euleus** rose in rapid eddies; its stream then disappeared and concealed itself in the earth, but after a short course underground rose again.

The kings of the country would drink no other water than that from Euleus, even when traveling on long journeys, during which they always carried a sufficient supply to last them until their return.

The lightness and purity of the water were individual; indeed it was the lightest of all, for a cotylus, or about a half pint of it, weighed less than the same measure of any other water. Another of its merits was the excellence of the eels that its river produced, and the river itself was venerated with many pompous ceremonies.

The stream of the Spring flowed into the Tigris and it is supposed to be the River Ulai, on the banks of which the prophet Daniel had his wonderful vision that was followed by his sickness of many days, the vision of the combat between two remarkable animals; the ram with one horn higher than the other, and the goat that progressed without touching the ground, and that had a single horn between its eyes.

Athenæus; VII. 56. Pliny; VI. 31.

Strabo; XV. 3. § 22.

369

BAGISTANUS

The great Springs of **Bagistanus** burst out from large fissures in the mountain for which they were named.

They watered a plain, on the confines of Media, in which Queen Semiramis had a wonderful garden laid out

which was called "Paradise," and which abounded in fruits and all other things pertaining to luxury.

High up on the mountain, from which the Springs issued at one end of the garden, there was a colossal group of figures representing the queen and a hundred members of her court. These were carved in relief on the mountain itself, where a huge portion of its side had been hewn away to make a flat surface of rock on which to cut the gigantic figures, many of which are said to be still visible, and well preserved owing to a coating of varnish which vies with the rock in its hardness.

The garden that faced these Springs was laid out within a few years of 2182 B.C., which is a date in the period of the reign of Queen Semiramis. Having been abandoned by her mother she was fed and kept alive by doves. She married King Ninus, and, having requested the privilege of sole rulership for five days, she at once had the king murdered and prolonged her reign for forty-two years, during which she built Babylon and erected a tomb a mile and an eighth high for Ninus. At the end of her reign she disappeared in the form of a dove.

The locality is now called Basitun.

Diodorus; VI. 13. Pliny; VI. 31.

369a

THE GOLDEN WATER

There was a Fountain in Persia called **The Golden Water** which rose in seventy Springs.

No one but the King and his eldest sons drank of the water of this Fountain, and to confine its use to them it was decreed that anyone else who drank from the Fountain should be put to death.

This account of the Golden Water was given by Agathocles a Greek historian whose works were widely read in antiquity but are now lost save for some fragments that were quoted by other authors whose writings have been preserved.

Athenæus; XII. 10

ENGLAND

370

AQUÆ SULIS

The **Aquæ Sulis** of the Romans were the four curative Springs of Bath on the River Avon in England.

Their hot, chalybeate waters range in temperature from 97 to 117 degrees Fahrenheit, and are resorted to for the cure of gout, rheumatism and many other affections.

They rise near the river, in the center of the town, and have a flow of more than 184,000 gallons daily.

A larger number of Roman remains have been found near these Springs than in any other place in Britain. Ruins of the ancient baths were uncovered in 1775, and in 1881 an entire bath was found in a complete state of preservation.

They were also called **Aquæ Solis**, and **Aquæ Calidæ**.

Ptolemy; II. 3. § 28.

FRANCE. BELGIUM

371

SPRINGS OF BORMO

A local deity, Bormo, gave name to Springs in two localities in Gaul. They are exceptions that prove the rule governing the fictions of ancient fountains and show, like the proverbial good rule, that it may work in more ways than one—for the transforming of a person into a Spring, or, of a king into a god by deifying him, is seen in the records of the Springs of **Bormo** to have been reversed.

After several changes in sound as are frequently caused by faulty ears or careless tongues, Bormo, passing through Boronis, Borvonis and Borboni, finally became Bourbon about the Xth century A.D.; and the house of Bourbon, which had long been connected with more than one throne, came at last to have a king of its own. Thus the old local deity perpetuated in the Springs, and then in the family name, was eventually represented, in 1589, by a man—a man who became King Henry IV. of France.

The Roman Itineraries, on tablets of marble or metal, gave the names of stations on the military roads, and the distances of the places from each other in miles, called Mille Passum and written "M P," each representing a thousand paces of five feet; in these tablets the locations of mineral Springs were marked with a small square; and such is the marking on a still extant tablet that officially located the Springs of **Bormo**.

The waters continue to be noted for their mineral content, and they are found in two places in central France; on the road to Bourges a few miles from the River Allier; and at Bourbonne-les-bains, twenty miles north-east of Longres, on the Borne River.

They are hot as well as saline Springs, their temperatures ranging from 121 to 136 degrees.

Smith's Dic. of Gk. and Ro. Geo.

372

AQUÆ CALIDÆ

The Romans became acquainted with the curative virtues of the mineral waters of the old volcanic region of France long before the expiration of the heathen era, and especially recognized the value of the **Aquæ Calidæ** or Springs of **Vichy**, although they attracted no marked attention from the moderns until as late as the XIXth century, during which the place became the most popular of all the French resorts for health, and acquired as much vogue as it had enjoyed eighteen centuries earlier in the reigns of Claudius and Nero, coins and remains of marble baths of the periods of those emperors having been found in abundance in the neighborhood of the Springs.

The home of these Springs is by the River Allier 35 miles from Moulins, where they rise at the foot of the Auvergne mountains, and are hemmed in by hills clothed with vineyards and orchards.

They are claimed to be the most efficacious of all alkaline Springs in cases of indigestion, gout and catarrh. They range in temperature from 68 to 112 degrees Fahr. and are used both for bathing and as beverages; for the latter purpose they were exported a few years ago in

larger quantities than perhaps any Spring water except **Apollinaris**.

Some of the Springs are acid.

Smith's Gk. and Ro. Geo. "Aquæ Calidæ."

373

ORGE

The fountain of **Orge** in Gallia Narbonensis was famous, and it derived its fame from the fact that plants that grew in its waters did not draw their nourishment from them, but from the rains.

The neighboring cattle were so immoderately fond of feeding on the plants of the Spring of **Orge** that they would even plunge their heads below the surface in order to crop the ultimate particles of the stems.

It is not yet known by what means the ancients ascertained that it was the rain and not the Spring's water that nourished these peculiar growths, but it has been surmised that they were the *Festuca Fluitans*.

Pliny; XVIII. 51.

374

AQUÆ CONVENARUM

The location of these Springs has not yet been agreed upon; Bigorre, celebrated in "Lucile," Capbern and other places, having been suggested by different identifiers.

In the Antonine Itinerary they are set down as being on the road from the Aquæ Tarbellæ to Toulouse, and to the east of Lugdunum.

They may have been what Strabo refers to as the hot

Springs of the **Onesii** (or **Monesi**) which were most excellent for drinking, and were at or near Lugdunum (St. Bertrand). They may possibly be what are now called the **Bagnières-sur-l'Adour**.

Strabo; IV. 2. § 1.

375

AQUÆ TARBELLÆ

The Springs of the **Tarbelli** were, some of them, hot, and, others, cold.

The town of Aqs on the road to Bordeaux now possesses those noted mineral Springs of the **Tarbelli**, and the town's name is but a modification of the ancient "Aquæ."

Pliny; XXXI. 2.

376

AQUÆ SEXTIÆ

The **Aquæ Sextiæ** were in the territory of the Saluvii.

Aquæ was the Roman designation for many medicinal Springs and bathing places, and it is reflected in the present name of these Springs, **Aix**; they are in the Department of the Bouches du Rhone eighteen miles north of Marseilles.

When, in 122 B.C., Sextius Calvinus defeated the Saluvii he founded a town at the Springs, and combined his own name and the Springs' designation for the name of the new settlement which erected a temple to Apollo that is believed to have been converted into the baptistry of the present cathedral. In early times many of the Springs there were hot, but at the present day none is of more than a moderate warmth, about 90° or 100° Fahr.

They are clear and transparent waters with a slightly bitter taste, but almost devoid of any odor.

They attract a considerable clientèle of women under the impression that has been created that they act as a cosmetic by clearing the skin and beautifying the complexion.

Pliny; III. 5. Strabo; IV. 1. § 5.

377

AQUÆ GRATIANÆ

The **Aquæ Gratianæ** are the mineral Springs of Aix-les-Bains east of Lake Bourget and north of Chambéry in the Duchy of Savoy.

They are two hot sulphurous Springs that appear 823 feet above sea level, and have a temperature of 100 degrees Fahr.

They were resorted to as now, in the time of the Roman empire both for bathing and for drinking.

Aix is the French name for many places possessing Springs; it represents the old French word Aigues which was derived from Aquæ, the Latin word for waters, and, when combined with the name of a place, usually for mineral Spring waters.

Smith's Gk. and Ro. Geo.

378

NEMAUSUS

The purity of the fountain of **Nemausus** received the praises of the early poets, and modern writers, describing it under the name of the fountain of the **Nymphs** by which the citizens of its native place, Nîmes, now call it,

are quite as laudatory in their prose accounts of its pellucidity and freedom from sediment.

Nemausus was in Gallia Narbonensis, the designation given to that part of Gallia that bordered on the Mediterranean as far east as the river Var at Nice, where Italy then began, and of which Narbonne was the chief city. It was named after a son of Hercules.

When Nemausus was the capital of the tribe of the Arecomisci and its twenty-four villages, the fountain supplied the capital through a subterraneous channel; but, as the place expanded under Roman occupancy, the Springs of the **Eure** and the **Aizan**, 25 miles away, were tapped and their waters were carried to the town by an aqueduct which, where it crossed the Gardon River over three tiers of arches, is now known as the Pont Du Gard. The neighborhood of Nîmes contains more remains of Roman structures than any other part of France, and the Pont Du Gard, which is thirteen miles from the city, is one of the finest specimens in the country.

The fountain of the **Nymphs** rises at the foot of a well-wooded hill in a finely adorned and beautiful park, and its powerful upward pour has made a large pool that has a depth of fifty feet and a width of twice as many.

The old subterraneous channel, and some bathing chambers that were connected with the fountain, were repaired wherever restoration was needed, in the time of Louis XV.

No attempt, however, has been made to renew an ancient semicircular temple of Diana on the hillside above the fountain, and its roofless ruins retain unmarred all of the picturesque effects with which the artful touch of time adorns whatever it ravages or wrecks.

The fame that Nemausus gained through its fountain was greatly increased by its cheeses, which the epicures of distant Rome ranked among the best that reached the capital.

Strabo; IV. 1. § 3, § 12.

Pliny; XI. 97.

379

WOUND-CURE SPRINGS

Pliny mentions Wound-Cure Springs in a general way, and alleges that they possessed individual and special properties, some of them being beneficial in the treatment of injuries to the sinews, some adapted for relieving the pain of sprains, while others had healing effects in the case of fractures.

The Springs in the Department of the Basses-Pyrenees, in the southwest corner of France, were held in similar esteem by the French soldiers of the 16th century who regarded them as a cure for arquebus-shot wounds, and called them the **Eaux d'arquebusades**. In more peaceable times, these waters were found to be equally valuable in treating consumption and other forms of lung trouble, and they still continue to be recommended in such cases.

These Springs, now known as the **Eaux Bonnes**, are located some twenty miles southeast of the village of Oleron, and near the **Eaux Chaudes** which have similar properties.

They comprise several sulphurous Springs with a temperature of about 90° Fahr., which are used for bathing, and a cold Spring whose water is taken internally.

Pliny; XXXI. 3.

380

FONS TUNGRORUM

The Tungri in Gaul possessed a fountain of great renown. It sparkled as it burst forth with numerous bubbles, and it had a taste of iron, though that was not noticed until the water had been swallowed.

It purged the body and drove off tertian fevers, and dispersed calculi.

When heat was applied to the water it became turgid, and then turned to a red color.

This description is supposed by some to refer to the Spring in the town of Tongres in Belgium which is still called **The Fountain of Pliny**; but others connect it with the famous Spring of Belgium's Spa whose name, applied to mineral water places, has become a designation almost as general as the word "Springs" itself.

The waters of this fountain, and of six others outside of the town, are cold and bright, and still sparkle and bubble with carbonic acid gas; and they contain minute particles of iron which the toy-makers of the town find no less serviceable in their trade than the invalids find them when used as a tonic, for the toys made in Spa are given their rich brown color simply by steeping them in the waters of the Springs.

Pliny; XXXI. 8.

SWITZERLAND

381

THE RHONE

Strabo often speaks of the sources of the Rhodanus, the Rhone of the Romans, but he nowhere attempts to locate them; and Pliny says vaguely that the Rhodanus rushes down from the Alps, and takes its name from a place called Rhoda.

Indeed, down to the time of Ptolemy there was no exact knowledge about the sources of the river, or about its mouths, as to the number of which there was no agreement, though seven seems to be the largest number reported. How some of its mouths came to be located on the Adriatic is mentioned in connection with the Eridanus, which some writers seem to have confounded with the Rhodanus, probably from the somewhat similar sound of the names.

This ignorance about the river is all the more prominent because the Rhone was known to the Romans earlier than any other river of the West, and Hannibal with his elephants had followed its course in order to reach an easy pass through which to cross the Alps.

The Rhone is now known to rise in Switzerland in the glacier west of the pass of St. Gothard, not far from the Sources of the Rhine. The vast mass of ice stretches across the entire width of the valley of the Gallenstock, the mountain whose many snow-laden peaks supply the inexhaustible stores of frost that the slowly creeping

glacier bears down the mountain to the warmer regions below, where the Rhone, waking from centuries of torpor in its glacial bed, leaps to liquid life and dashes in wild abandonment through the lower valley.

It afterwards runs into the eastern end of the lake of Geneva, the *Lacus Lemanus* of the Romans, entering it as a muddy stream that plainly marks the course of its rushing waters; but, cleansed in the lake's fifty-mile long bath, it emerges in the west, at Geneva, as a clear river.

After passing through a gorge of the Jura mountains, it disappears below the rocks for three hundred feet, under what is known as *La Perte du Rhone*.

The slope of the stream is from six to seven feet per mile in many stretches, and boats on the ascending passage are frequently forced to use the slower waters of paralleling canals in order to make headway where the rushing current bars upward progress. Aided by this unusual slope, the river in running from its source to the Gulf of Lyons, where it reaches the Mediterranean, traverses the distance of nearly 650 miles in record time, and receives the honor of being the most rapid river in Europe; if not in the world.

Pliny; III. 5. Strabo; IV. 1. § 8.

SPAIN

382

TARTESSUS

The silver bedded Spring of the Tartessus River is fascinating as the origin of a supposed landmark in Homer's peculiar geography. The river, though starting out with such bright auspices, soon developed a liking for darkness and frequently disappeared underground, coming as often again to light, but none the brighter after its burrowings through the discoloring soil; and at the end of its 360 mile course it poured dark and muddy streams into the Atlantic Ocean, through its two separated channels, one of which, then called Gades, has long been extinct.

Homer, and also Hesiod, regarded the country of the river's mouths to be the farthest towards the west, and where the sun sank into the ocean drawing night after him over all the earth; and the poet's early ancient commentators coupled his river of Tartarus with the dark current of the Tartessus, the name Hades having perhaps come from the lower branch called Gades, for Pluto's cattle were pastured near Gades. The commentators also surmised that that neighborhood, which had a river Lethe, now called the Lima, was the one the poet had in mind when describing the Elysian Plain, the realm of Pluto, and the rivers of darkness.

Wherever may have been the other places that Ulysses visited, the very-far-west of Spain, the end of the world,

the place where daylight finally disappeared, the place made mysterious by its distance and its dark river rolling through lightless underground courses, all combined to make the borders of the Atlantic much more appropriate as a site for Hades than any of the other places that were suggested near the heart of Greece, places that were only relatively west to by no means a small part of the world for whom Homer sang his story. The people of the country through which the Tartessus flowed may have been ancients to Homer, for they were not only reported to be the earliest and most intelligent inhabitants of Bætica, but were said to possess an alphabet, and ancient writings and poems six thousand years old before the birth of Virgil.

The river's name changed to Bætis where Bætica was applied to the surrounding country; then the Arabs called it the Great River, that is to say the Wad-el-Kebir, from which evolved its modern name of Guadalquivir.

Its source is near Castulo in the Sierra Cazorla mountain.

Strabo; III. 2. § 11. and § 12.

Strabo; III. 3, 4. § 5.

Hesiod; Theogony; ln. 720.

Hesiod; Weeks and Days, ln. 167.

383

PILLARS OF HERCULES SPRING

Every age has had a mystery for solution, from the time of the disappearance of Moses to that of the Man in the Iron Mask, and the three days' wonder of the Shells from the Sky that mystified Paris.

One of the mysteries of the geographers of two millenniums ago was the peculiar action of the Spring in the

temple of Hercules near Gades, the Cadiz of modern Spain, which was the cause of almost as much discussion among the learned of long ago as was the contemporaneous riddle about the Pillars of Hercules, a quadruplex query covering what and where they were, and their number, and the origin of the name; to which riddle there was then no generally accepted answer that settled to every one's satisfaction whether they were Islands or Capes or columns; whether they were in India, Germany, Gaul; or at Gibraltar, or just east, or to the west of it; and whether there were four, three, two or only one; and whether they were named after the Phœnician or after the Grecian Hercules.

Two attempts to obey an oracle, to found a city where the pillars were, resulted in failures that were evidently due to selecting the wrong location, and one of these was at the Strait of Gibraltar.

In the third attempt, made by some Tyrians, the outcome was the successful founding of Gades; the sacrifices were acceptable, and it was apparently proved that the true location of the Pillars had been found in that place.

To some, it seemed clear, as the Pillars were known to mark the limits of the world in the west, that they could not be Calpe in Europe and Abyla in Africa that represent them near Gibraltar, because Hercules himself had gone beyond that lion-shaped rock when he went after and secured the coveted oxen of Geryon.

Beyond Gibraltar near Gades there was, however, a district exactly fitted to produce such remarkable oxen as those of Geryon; a place where the pasturage was so unusually nourishing that it was necessary to let blood seven times a year from the animals that fed on it; where such rich milk was given that it had to be thinned with water for cheese making; and where even the trees of one

species in the neighborhood gave a milk-like fluid when their branches were cut.

There, on the small island of Hera south of Leon, was the temple of Hercules, whose twelve labors were indubitably typified by its distance of twelve miles from Gades; and in the temple were the bronze columns that the native Iberians declared were the actual Pillars themselves.

The wisdom and truthfulness of the Oracle of the temple had drawn to it all who sought to pry into the future during perhaps 2700 years—for the Phœnician Hercules was said to have founded a temple that many years before Christ—and those many visitors had given wide publicity to the mysterious movements of the Temple Spring. It was a fresh-water fountain rising nearly to the level of the sanctuary floor; and its strange peculiarity or paradox for which the philosophers, each with a different explanation, strove to account, was that when the tide of the sea rose the Spring subsided or ceased to run, but immediately flowed again when the sea-tide fell.

At least one of the scientists of antiquity sat in the temple day after day, watching the Spring and saturating himself with the subject in his efforts to solve the puzzle which no doubt could have been made clear in a moment by reference to the oracle right at hand, an easy and obvious line of inquiry that seems never to have occurred to any of the overwrought investigators.

The most popular mortal explanation was that the bosom of the ocean rose and fell as the earth, which was alive, alternately exhaled and drew in its breath. When it exhaled, its breath blew against the current of the Spring and stopped it; and when it inhaled, the pressure on the current was removed and the Spring bubbled up with renewed vigor.

The site of the old temple is occupied by the church of St. Peter; an occupation that recalls the coincidence that the Pillars of the gate of another Saint, St. Stephen, guarded the "Troubled Waters of Bethesda," the only similar intermittent Spring mentioned in the Bible.

Strabo; III. 5. § 7. III. 5. § 3-10.

Herodotus; II. 44.

384

TAMARICUS

The sources of the Tamaricus River possessed certain powers of presaging future events. They were three in number, separated solely by an interval of eight feet, and they united to form a mighty stream.

They were often dry a dozen times a day, and sometimes as many as twenty, when there was not the slightest trace of water in them; while, on the other hand, another Spring close by flowed all the time abundantly and without intermission.

It was considered an evil presage if those who wished to see these Springs found them dry, as was proved in the case of the legatus Lartius Licinius, who died seven days after visiting the fountains when they were waterless.

These Springs were in the extreme north of Spain, in the district of Cantabria where the present Basques originated. The Cantabrians were the most ferocious people in the country and the last to be subdued, and had little love for Lartius who was the Roman governor; and Pliny was perhaps unduly impressed by the presage instanced, as he had not yet accepted an offer of \$4000 that the governor had made for the author's unused literary notes.

Pliny; XXXI. 18.

385

MAGNET-LIKE SPRINGS

In Spain in the territory of the Carrinenses two Springs burst out close together that had the properties of the poles of a magnet—one absorbed everything, and the other threw everything out.

Pliny; II. 106.

386

FALSE GOLDFISH SPRING

In the same country (Spain) there was another Spring which gave to the fish in it the appearance of gold—but when taken out of the Spring the fish were seen to differ in no respect from ordinary sorts.

Pliny; II. 106.

387

ILERDA

It was by means of the Springs of **Ilerda** that Cæsar, in the first year of the Civil War of 49 B.C., conquered all of the forces that Pompey had been able to array against him in Iberia.

Having crossed the Rubicon, driven Pompey over into Greece and made himself master of Italy within three months, Cæsar left Rome in the early part of April, and in four weeks transferred his activities to the other side of the world where Spain, then under the name of Iberia, still offered resistance; and there the Springs of **Ilerda**, having been drawn over to his side in the contest, working with even more expedition than their commander, en-

abled him to bring the Spanish campaign to a close in forty days.

Surrounding the Springs and their streams with a wall, he prevented the opposing forces from obtaining any water whatever, and thereby reduced them to such miseries of thirst that they were compelled to surrender.

Penned up and confined in the parched hills, the men of Pompey's generals in vain exhausted their efforts to secure some drops of moisture to satisfy their cravings.

They dug feverishly for water even with the thin blades of their swords, working their way deep down to the underlying rocks of the hills, without finding either an underground stream, a sweating cavern distilling small drops, or any place where gravel was disturbed and moved upward by a little Spring.

Wherever in some stony pocket the soil gave evidence of the slightest dampness, they tore it up by handfuls and squeezed the noxious clods over their longing mouths.

When their dried-up cattle ceased to give milk, they punctured the bodies of these, and of their cavalry horses, and swarmed about them to suck such feeble streams as their opposing thrusts could express from the animals' withering frames.

They chewed the leaves and the grass for their juices; and stripped the trees to lick the dew from the branches and gnaw the sprigs and the fibrous stems, to extract the sap.

Their bodies were scorched with dryness; ulcers inflamed their throats; and their parched mouths were roughened by their scaly tongues. Their veins shrank and their lungs shriveled and contracted; and all the while their wretchedness was increased by seeing constantly below them the pools and rivers of cool and sparkling water the well-guarded wall prevented their reaching.

At last Afranius, the ranking general, dragged himself

half dead to the conqueror's camp and managed to gasp that, penned up like wild beasts and unable to procure water, his men could no longer bear their bodily pain and mental anguish, and confessed themselves at Cæsar's mercy.

Today Ilerda is Lerida, and doubtless more than one of its townsmen while reading of the terrible days his ancestors passed through when the Springs were walled away from them, has lingered over Lucan's page in musing regret that the making of gunpowder was not, as it is at the present time, one of the principal industries of the town in the bone-dry year of B.C. 49.

Lerida lies some hundred miles to the west of Barcelona and southwest of Andorra one of the smallest Free States of the world, and notable as well for being, through a political trick of the 17th century, a Spanish tract within the French frontier.

A modern bridge in Lerida spans a stream fed by some of its Springs; and this bridge is built on the foundations of a bridge that crossed the current in those ancient days of drought; but the Springs themselves, fashioned by a still better Builder, have never yet in any part required renewal.

Lucan. *Pharsalia*; IV. ln. 266-372.

388

AQUÆ CALIDÆ

The **Aquæ Calidæ**, or Hot Springs, were twelve miles from Barcelona, and the tribe that lived around them was named the **Aquicaldenses**.

These Springs are now called **Caldes**.

Pliny; III. 4.

SPRING OF THE ANA

The Spring of the **Ana**, or **Anas**, rose in the district of Laminium. The river is now the Guadiana, a form of Wadi Ana by which the Arabs expressed the river of Ana.

The waters of the Spring at first spread out into a number of lakes; then they contracted into a narrow channel and suddenly disappeared. After breaking out on the surface and then again vanishing and reappearing a number of times, traveling in all many miles underground, they fell into the Atlantic Ocean.

The river, as now known, rises eight miles northwest of the town of Alcaraz, and in two different parts of its course forms the boundary between Spain and Portugal. It flows through the territory of Don Quixote, and retains its fondness for underground courses, on account of which and its narrowness, it is navigable for less than a tenth of its length of 520 miles.

Pliny; III. 2.

GERMANY

390 DANUBE

Some of the ancient geographers very accurately described the Springs of the Danube as being in Mt. Abnoba opposite Rauricum.

The fish near its source were poisonous when used as food, and, therefore, another Spring feeder lower down, and beyond which the harmful fish did not swim, was called the source of the river, rather than attribute its beginning to the actual but inauspicious fountain.

Receiving the name of Ister in the latter part of its course it flowed into the Euxine Sea through six vast channels.

Early ancient geographers supposed that the Ister flowed into the Adriatic opposite the Padus, and in such volume as to overcome the Sea's saltiness for a distance of forty miles from the shore. This misconception of the location of the river's mouth arose from a literal acceptance of the account of the course taken by the Argonauts who, from the Danube, reached the Adriatic near Tergeste. It was afterwards assumed, by those who did not feel warranted in aspersing the log of the Argo, that the crew carried the ship on their shoulders across the Alps and, with the aid of some intermediate streams, down to the Adriatic; a method of proceeding that was not improbable if, as the Argonauts averred, they transported

their vessel over the sands of Africa for many days at a time. (No. 322.)

Although Donaueschingen is now generally called the source of the Donau or Danube, the largest river of Europe, its more minute headwaters are a tiny stream flowing from some rocks of the old Abnoba mountain in the Black Forest, from which it journeys about two thousand miles to reach its terminus on the borders of the Black Sea, the ancient Euxine.

A minute and charming description of the Danube's Spring is given by F. D. Millet, who writes;—"At the head of a pleasant little valley high up among the bristling mountain tops of the Black Forest, a tiny stream of clear water comes tumbling down the rocks, and, gathering strength and volume from an occasional Spring or a rivulet, cuts a deep channel in the rich soil of the hay fields and dances gaily along over its bed of glistening pebbles.

"To the north, west and south the bold summits of the watershed, heavily clothed in dark masses of coniferous trees, make a rugged strongly accented skyline; and to the east delightful vistas of sunny slopes and fertile intervals stretch away in enchanting perspective to the hazy distance.

"This little stream the Brigach with its twin sister the Brege which rises about ten miles further to the south, are the highest sources of the mighty River Danube, the great waterway of Europe since earliest history and celebrated for ages in song, gathering on its banks in its course of nearly 2000 miles to the Black Sea the most varied and interesting nationalities in the civilized world, and unfolding in its flow the most remarkable succession of panoramas of natural beauty known to the geographer."

He adds;—"The Princes of Furstenberg have arbi-

trarily declared for their own glorification that the large Spring in their pleasure grounds is the actual source of the Danube. They have surrounded the Spring with expensive masonry, and erected a stone tablet with an inscription giving the information, among other things, that that spot is 678 meters above sea level, and 2840 kilometers from the Black Sea by way of the Danube."

Pliny; IV. 24. III. 22. XXXI. 19.

391

THE RHINE

The source of the Rhenus, the Rhine of the ancient Romans, was among the Helvetii near the Hyrcynian Forest, an extremely dense woods overgrown with mighty trees.

The length of the river was said by some to be 500 miles and by others to be 750 miles.

The Romans had another Rhenus, a tributary of the River Po, whose sources were in the Apennines about fifty miles above Bologna; this was called the Small Rhenus to distinguish it from the more important stream.

The banks of the shorter river produced a reed that was superior to all others for making arrows, the great quantity of pith it contained leaving so little weight in the rest of the shaft that the missile clove the air more readily than arrows produced from any other reeds in the Roman country.

The Rhine of the moderns has three sources in the Swiss canton of the Grisons; the most easterly rising in Mt. Crispalt, 7500 feet above sea level, is joined twelve miles lower down by the second, and at Richenau, where the

river assumes the name Rhine, by what is called its chief source, a stream from the glaciers of the Vogelberg.

The river broadens out to form Lake Constance, and later produces the Falls of Schaffhausen by rushing over a rock seventy feet in height.

Between Mainz and Bonn the stream presents its finest scenery, and the land it runs through between those places produces the best of the wines that take the river's name.

The Rhine is the principal and the largest river in Germany, and twelve thousand streams, of various volume, either directly or through others are said to find their way into it. Its course of about 900 miles is generally north-northwest and ends at the German Ocean. Its name reproduces the sound of the German word for "clear," from which it is supposed to have been derived.

Strabo; VII. 1. § 5. IV. 3. § 3.

Pliny; XVI. 65.

392

PARALYSIS SPRING

A single Spring near the seashore in the vicinity of the River Ems, was the only source of fresh water for the army of Germanicus Cæsar on one occasion in his German campaign.

Within two years of use this Spring's water had the effect of loosening the teeth of the soldiers and causing a total relaxation of the joints of the knees; but fortunately a remedy for those affections was found in a plant called *britannica* which the people of the *Fresii* nation pointed out to the troops.

The plant proved also to be a cure for quinsy and for

snake bites, provided it was eaten before thunder had been heard.

Pliny; XXV. 6.

393

MATTIACUM

The Springs of **Mattiacum** were boiling hot and retained that heat for three days.

They were called **Fontes Mattiacæ** and also **Aquæ Mattiacæ** by the Romans, and many relics and remains of those people have been found in the neighborhood of the Springs at Wiesbaden twenty-six miles west of Frankfurt.

The remains are of such nature as indicate that they belonged to a well-founded settlement that was visited by many invalids who left the place with grateful testimonies of restored health; there are preserved in the town's museum statues and altars, and baths with tablets commemorating the benefits derived from the waters by people who had sought them for the relief of various disorders. They are still as popular among the present generation as they were among the Romans, and afterwards, from a very early period, among the Germans.

The principal Spring, in an aggregation of fourteen, is the **Kochbrunnen**, the Boiling Spring, which has a temperature of 156° Fahr., and is a natural pot of steaming water. Its outflow is of such volume that after supplying the various bathing establishments of the present resort there are streams of it left over to run to waste through the streets and sewers, misting the atmosphere and appreciably heating the air.

The **Adler**, the Eagle Spring, is nearly as copious and

but slightly less hot, with a surface temperature of 134 degrees.

The waters minister still as effectively as of old to those who suffer from gout or rheumatism or cutaneous affections—but it is now so well known that nature owes good health to everyone that there are few commemorative tablets in the museum that are less than a double decade of centuries old.

Pliny; XXXI. 17.

RUSSIA. SCYTHIA

394

EXAMPÆUS

The fountain of **Exampæus** was small, but it was such an exceedingly bitter Spring that its overflow running into the Hypanis River made the waters of that large stream acrid and undrinkable throughout four-ninths of its course—that part of it which ran between the bitter fountain and its mouth on the northern shore of the Euxine Sea.

The waters of the Hypanis were sweet throughout the other and first five-ninths of its course back to its source, which was a vast lake in Scythia called The Mother of The Hypanis, and around which droves of wild horses grazed.

The fountain of **Exampæus** was on the borders of the Scythians and the Alazones, and near it was an immense brass cauldron, six fingers in thickness and made entirely of Scythian arrow tips, each one of which had represented an inhabitant of Scythia.

The arrow-heads had been the counters that King Ariantas employed in taking the census of his subjects, and the scheme very likely suggested the method the British government still employs in taking the country census in India, where the illiterate heads of families are required to deposit on a certain day in front of their dwellings a stone for every individual in the household; and those stones, collected in bags and sent to the Census Bureau, form that department's basis in figuring out the population of the country districts.

The Scythian king by requiring a deposit of brass arrow-heads acquired a large quantity of metal more valuable than the stones of the British, and he used it for casting the immense cauldron which was set up by the fountain and dedicated to it.

The accuracy of the enumeration was provided for by threatening death to anyone who failed to deposit the requisite tip.

Another large exhibit of the country, perhaps less to be relied upon than the census, was an impression made in a rock by one of the feet of Hercules—the impression was a yard in length.

The bitterness of the Spring was attributed to sandarach, a mineral containing arsenic, and has led to its identification with the source of the Sinaja-Wada River which runs into the Bog River, the old Hypanis.

Ariantas, the king who had the bowl made, is supposed to have been a ruler of Aria and to have designed it as an offering to Buddha whose worship is conjectured to have extended to Syria.

Vitruvius; VIII.

Herodotus; IV. 52. and 81.

395

LIBROSUS

Librosus was a hill, in the country of the Tauri, from which issued three Springs that inevitably produced death, but without pain.

The Tauri were savage denizens of caves, and their country, the Tauric Chersonesus which projected southward into the Black Sea was likened to the Peloponnesus in size and shape. The peninsula is now called the Crimea and its battles of Sebastopol, Balaclava and Inkerman no

doubt rivaled the work of the three deadly Springs of ancient days.

From the Tauric Chersonesus to the north, through the present Ukraine and Russia, stretched the frozen and mysterious land of one day and one night to the year, where dwelt the Scythians, the Sarmatians and other barbarous Bolsheviki of the ancients, whose descendants reverted to type in the 20th century, in the same district, and with even more Tauric rage.

Pliny; II. 106. Strabo; VII. 4. § 5.

396

LETHE

Slothful Sleep and Mute Rest made their home in a dark and silent cave that ran deeply into a mountain near the Cimmerians.

From the bottom of the rock there issued the waters of **Lethe** whose rivulet, flowing in a pebbly channel and murmuring softly through the cave, addressed the ear in whispered rhythm, adding its urge to drowse to the sleep inviting odors of the atmosphere, laden with the scent of poppies and mind relaxing herbs wafted by lazy breezes from the beds of many soporific plants, that grew in dense profusion around the cavern's entrance.

In the center of the cave was set Sleep's couch made of night black ebony, stuffed with dark feathers and covered with black colored clothing.

The rest of the cave was packed with a numberless host of unsubstantial Dreams, in charge of three master mimics, and thousands of their understudies; Morpheus, often called in error Sleep himself, an imitator of any human shape; Phobetor, equally skillful in representing the forms of brutes of every sort; and Phantasmos who

could at will assume the appearance of any combination of objects in the world of inanimate nature.

The manner in which these consummate mimics were employed is minutely described in the case of the dream that was arranged to apprise Halcyone of the loss of her husband Ceyx in a terrible storm at sea. Ovid's picture of this tempest is unsurpassed by any ancient author, and the noise and commotion of the wind and sea are placed in dramatic and powerful contrast with the silence and stillness that prevail in the cave of the Spring of **Lethe**.

On waking from the dream, Halcyone hastens to the place on the shore from which Ceyx sailed away; and her grief as the ground swell of the wornout storm slowly bears the body towards her arouses the pity of the gods and constrains them to give her the wings of the Kingfisher with which she flies to the floating corpse, on which is then bestowed the same bird form, forms in which their attachment has become no less proverbial than the calmness of the ocean during the fortnight around the shortest day of the year, a time of peaceful quiet that gives its name of Halcyon Days to any period of perfect happiness.

Halcyone was the daughter of Æolus the god of the winds, and, as Eratosthenes put it in another case, when one has found the cobbler who sewed up Æolus' winds in the leathern sack, then one may expect to discover the location of this Spring of **Lethe**.

The Alcyonides, which might be taken as a variation of the Kingfishers' names, were Ice-birds into which the daughters of the giant Alcyonides were changed when they threw themselves into the sea after Hercules had killed their father.

Ovid; *Meta.* XI. Fable 7.

Strabo; I. 2. § 15.

INDIA

397

THE FOUNTAINS OF CALANUS

The fountains of **Calanus** are only a figure of speech in a few words, but they are interesting as perhaps pointing in the direction from which came the idea of a Spring producing something other than water.

Calanus was one of the Brachmanes that Alexander had interviewed by learned men of his retinue, on his visit to India in 327 B.C., when he entered the district of the Five Rivers, the Punjab, where he founded the town of Bucephalus, named after his favorite horse who died there.

Of his fountains, Calanus said;—"Formerly there was an abundance everywhere of corn and barley, as there is now of dust; fountains then flowed with water, milk, honey, wine and oil, but mankind by repletion and luxury became proud and insolent, and Jupiter, indignant at this state of things, destroyed all, and appointed for man a life of toil."

And one hundred years later, in 238, Springs on this Indian model appeared in Greek literature when Apollonius Rhodius created his fountains of **Hephæstus**, placing them, too, nearly as far east as the original fountains of **Calanus**.

With the exception of what Ctesias wrote about the Far East as the result of information gathered between 415 and 398 B.C., in the seventeen years that he spent in

Persia as the Court physician, almost all of which writings are lost, these interviews of Alexander's men at Taxila are the oldest accounts of India that the world has from outside sources.

Centuries before that time, however, traders and travelers had repeatedly had communication with the Far East and brought back ideas that were apparently made use of by the leading thinkers of the West.

Plato's immortality of the soul; Thales' theory that water was the primal and life-producing element, may be seen from the Calanus interviews to have been conceptions of Eastern philosophers doubtless long before they were enunciated in the West.

Aristobulus and Onesicritus were Alexander's chief inquirers and recorders, and besides numerous geographical facts, and information about the customs of the country, that they learned from the native wise men with whom they talked, through interpreters, they were told;—That the earth was of spheroidal form; that the principle of the world's formation was water; that the soul is immortal, and that the death of a philosopher was birth to a real and happy life; that diet is a better cure for disease than medicine; that nothing that happens to man is bad or good (otherwise the same person would not be affected with sorrow and joy by the same things on different occasions).

Socialism has not even yet caught up with all of the practices of the ancient idealists as Calanus told of them; for they not only cultivated the ground in common, but when all of the crops were collected and each had taken a load sufficient for his subsistence during the year, the remainder was burned, in order to have reason for renewing their labor and not remaining inactive.

The Brachmanes asserted that Bacchus first introduced

the vine into India, as was proved by its growing wild only in that country—which would indicate that not only the vine but Bacchus himself was created in the East; and one cannot but be impressed, also, with the number of philosophers and writers, who were not born or brought up in Central Greece but on the Asiatic part of the continent, or near the door through which the sayings of the East could be heard, who not only lived near the door, but, as in the case of Thales, the most renowned of the Seven Wise Men and the originator, before 600 B.C., of philosophy and mathematics among the Greeks, who possibly passed through the door and engaged in the discussions of those who were more advanced in thought than they were themselves; such, among many, were Homer and Thales, both born in Asia Minor; Aristotle and Theophrastus, one born within sight of it, and the other not many miles away.

Strabo; XV. 1. § 64. and 58-64.

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GANGES

The Spring of the **Ganges** was in the mountains of Scythia whence the river burst forth with a loud noise and hurled itself over rocks and precipitous steeps until it reached the plain, where it quieted down and broadened out to an expanse of eight miles in its narrowest part, and attained a depth of six hundred feet.

Its waters brought down gold; and its snakes were thirty feet long.

The people in the country of the Ganges were no less remarkable than many animals that are known through their fossils.

What had been done, in describing the tribes of Africa, left so few unused permutations of anatomical parts that it was easier to employ the old ones than to make new combinations, and the result is a striking family resemblance between the human monstrosities of Africa and India.

The Pygmies reappeared in India, where they not only battled with the cranes as furiously as they did in the West, but extended their warfare and fought against the partridges.

The people who lived at the source of the **Ganges** were supported by the smell of dressed meats, and the fragrance of fruits and flowers which they inhaled through orifices for breathing, as they were not provided with mouths. The dressed meats were, however, not wasted, for the *Amycteres*, who were without nostrils, had mouths and devoured everything that came within their reach.

The **Ganges** was unknown to the Greeks who wrote before the time of the Indian expedition of Alexander the Great, and subsequent writers generally admitted that the source of the river like that of the Nile had not been located, as was indeed the fact, as to foreigners, until the 19th century, although several Eastern potentates had endeavored to track the river to its fountainhead, among them being the Chinese Emperor Tang-hi who sent out a body of Llamas to trace its beginnings.

There were, however, numerous legends concerning the river's origin; that of the *Ramayana*, the older of the two classic epics of India, being to the effect that Vishnu having killed the sixty thousand sons of King Sagara, and reduced them to ashes, the family desired to sprinkle them with heavenly water, and the king and his descendants spent sixty thousand and more years in efforts to

induce Brahma to permit the Ganga to descend to the earth for use in their aspersions.

At last, Bhagiratha, one of Sagara's descendants, prevailed upon Brahma, and, the river having fallen, it docilely followed Bhagiratha as he took his way to the unsprinkled ashes. As they were passing the place of St. Jahun, the river carelessly swept away some of the sacrificial pots that were near the path, and the Saint in the heat of his anger drank up the offending stream. Later, at the intercession of the gods, the holy being was induced to restore the river, which he did by letting it run out through his ear, and the ashes of the sixty thousand were wetted with its sacred waters.

In another poem, the Vishnu-Parana, the Spring of the **Ganges** is set in the great toe-nail of Vishnu's left foot.

A third account places the Spring in the moon, around which the river flows, giving the satellite a large part of its brightness, before falling to the earth.

Still another legend exists, and it describes the river as flowing from the mouth of Siva, the third deity of the Indian trinity.

The Indian god of war, Karttikeya, is called the son of the **Ganges**, and the miraculous manner of his birth is strangely suggestive of the creation of Mars and of Urien as Ovid relates them in the fifth book of the *Fasti*.

Many hymns are addressed to the **Ganges**, and the holiest of properties are attributed to it wherever it flows, but especially at Allahabad.

It being accepted that the muddy color of the river is really due to the unguents of the celestial nymphs who bathe in the stream in heaven, it is easy for the devout to believe that ablution in its waters washes all sins away; but even those who live a thousand miles from the river

will have their offenses forgiven by merely crying "Ganga, Ganga."

The **Ganges** is now said to burst out from a glacier more than halfway up a Himalayan mountain four miles high, in 30 54 north lat., and 79 7 east long.

Ten miles from the source it reaches its first temple, that of Gangotri; in that part of its course it is called Bhagiratha, after Sagara's descendant whose efforts crowned the pious works of six hundred centuries, and it does not receive the name of **Ganges** until it has run 120 of the 1500 miles that it flows to reach the Bay of Bengal.

According to modern measurements, there are some stretches of the stream that average four miles in width, and some places where it has a depth of 78 feet.

Pilgrimages to the holy source have long been made, the round trip occupying six years, as the devoted are required to measure some portions of the distance with their bodies prone.

Pliny; VI. 22. Strabo; XV. i. § 57.

Ovid; Fasti; V. ln. 235.

HOMER'S SPRINGS

THE ILIAD AND THE ODYSSEY

399
HOMER

When Homer in despair went to the Oracle at Delphi, to ask where he was born and what was his Fatherland, the Oracle endeavored to minimize its evident ignorance by minutely particularizing concerning his death; by a pun upon Mother Earth; and by dark hints that he would solve the riddle of life in failing to guess a children's conundrum. The latter seems to have been of the What-was-it kind, with an entomological answer, to the effect that;—

What we caught, we left upon the shore;
What we couldn't catch, away we bore.¹

When the Oracle had virtually admitted it did not know where the Poet was born, there was nothing to prevent a number of towns with a yearning for a poet's birthplace from opening their portals to show where the homeless cradle had been rocked. This led to an appeal to internal evidence, which, more acute than the Oracle, and speaking principally from Homer's dialect, though perhaps aided by the supposition that he must have lived not far from the plains of Troy, and maybe helped by the law that seems to have ruled from the days of Hesiod—

that great writers must be born by little rivers—enabled ancient historians to select Smyrna as the place where Homer first opened the eyes that by losing their sight gave him the name which for well on to three thousand years has taken the place of Melesigenes, the natal name given him by his mother.

¹ Herodotus; *Life of Homer*.

400

MELES

Now, after the lapse of so many centuries, the reading world might almost forgive Fate for the affliction that substituted a short and simple dialect designation for the blind in lieu of Melesigenes, which his mother selected to convey the message that her son was "born on the banks of the Meles."

The Father of History, who was his fellow countryman of a later age, asserts that Homer was a very successful school teacher, at Chios; that he amassed a fortune; and that he married and had two daughters.

If he was born in the year 950 B.C., then he appeared in Smyrna just one hundred years after the descendants of the son of Apollo and Creusa founded Ionia and started the Grecian settlement of which Smyrna became a celebrated city, and a city that has flourished almost continuously to the present day when, with a change of only a few miles in location, it has nearly two hundred thousand inhabitants, and a volume of traffic that supports several steam railroads.

The Poet's existence started amid the joyous revels of a frolicsome night-fête around the Springs of the Meles,² forming a small but most beautiful river now known as

the Sarabat, in Asia Minor; and it ended, during a journey to Athens, in the island of Ios, a tiny particle of the Cyclades that is now named Nio. There, close by the sea, his body was laid at rest; and there, perhaps because of not appreciating the Oracle's pun, that while he had no Fatherland that island would be his Motherland, the natives soon claimed that his Mother, Clymene, had lived, and showed a tomb to make good their assertion.

One may pleasantly imagine the life that intervened between these two events. It was no doubt, as the Oracle predicted, both fortunate and unfortunate, as many at home could have told to the saving of a tiresome journey to distant Delphi, to hear it in hexameters which the Poet probably improvingly recast as he listened to the mechanical drone of the mouthpiece of the Oracle whose words, reduced to writing and hung near a brazen statue of the enquirer, became a part of the Temple's permanent exhibits.³

Homer had traveled much before he became blind, and had seen the sites and the cities that he sang of; and the loss of his eyesight naturally made even more vivid and absorbing the images and recollections that a wonderful and crowded memory redisplayed before his mental eye, to the accompaniment of the low music made by the little Springs of the Meles as he ruminated in the cool shelter of his favorite cavern study—for the Springs had an adjoining cave, and in that cave Homer was wont to compose his poetry, much as Numa prepared his laws to the tinkle of the Spring streams, and the soft, sinuous ripple of the flowing water in the cave of Egeria; and here, in childhood no doubt began that affection that grew to the love of Springs which constantly flowed from his stylus and traced in every book of the Iliad and the Odyssey

their names, or descriptions of their beauties, or a reference to their traditions, though nowhere in his writings has he mentioned the Meles, or even Smyrna itself by their names.

The *Iliad* was not only composed beside a Spring but it might be said that it begins and ends in a Spring. A Spring is mentioned in the very first line of its version in English—the “Direful Spring of woes unnumbered,” from which flows the subject of the whole epic; and half a page of the last scene, in the last book, is devoted to Niobe and her Spring on Sipylus.

In both poems, Springs are referred to more often than any other beauty of nature, except possibly the sky; but those of his own creation seem, for the most part, to be fancy fountains that never rose through either Earth or Sea, for when they are not placed in fabulous or unknown lands they cannot be found in what should, presumably, be their present locations. In them he may possibly have described Springs he had really seen, but if such was the case it is a pity he concealed their actual whereabouts, for more charming fountains with lovelier surroundings it would require great effort to imagine.

He sometimes devotes the better part of a page to the enumeration of their attendant beauties, and these pictures are gems of minutely executed word painting that seem to be done in chromatic inks and with all the vividness and detail of a finely focused color camera. The genius of these gems in the Greek has perhaps been best reproduced by Pope, and the extracts that follow are therefore from his English translation.

The *Iliad*'s chief Springs are those of Mount Ida.

² Pausanias; VII. 5.

³ Pausanias; X. 24.

⁴ Pausanias; VII. 5.

401

FOUNTAINS OF MT. IDA

Mt. Ida, which he repeatedly mentions as, "The fair⁵ nurse of Fountains," or, "The Fountful Ida," or, "Ida whose echoing hills are heard resounding with a hundred rills," produced many streams, but of all the rivers that rose from those hundred rills, the two that flowed nearest to Troy were the Scamander and the Simois.

⁵ Iliad; VIII. line 55. XII. 120. Iliad; XIV. 340.

402-403

SCAMANDER. SIMOIS

The Scamander, as it was named by men, was called Xanthus by the gods.

Its source was near the top of one of the crests of the five thousand-foot high range, but Homer has placed it by the city's walls, and in telling of the combat between Hector and Achilles, he describes its remarkable hot and cold, double Springs; these have been the despair of identifiers, but they may really have existed in former times for there are still hot Springs near the Tuzla River which falls into the Ægean Sea north of Cape Lectum.

As Hector, now a piteous spectacle of panic, frantically endeavors to escape from Achilles the heroes dart about the field; they spring, now here, and

Next by Scamander's double source they bound,⁶
Where two famed fountains burst the parted ground;
This hot through scorching clefts is seen to rise,
With exhalations streaming to the skies;
That the green banks in summer's heat o'erflows,
Like crystal clear, and cold as winter snows;
Each gushing fount a marble cistern fills,

Whose polished bed receives the falling rills;
Where Trojan dames (ere yet alarmed by Greece)
Washed their fair garments in the days of peace.
By these they passed, one chasing, one in flight,
(The mighty fled, pursued by stronger might);
Swift was the course; no vulgar prize they play,
No vulgar victim must reward the day;
(Such as in races crown the speedy strife);
The prize contended was great Hector's life.
Thus three times round the Trojan wall they fly,
And gazing gods lean forward from the sky.

In summer many of the Grecian rivers are shallow, and often nearly dry, but a heavy rain will suddenly swell them to deep and rapid torrents, and Homer utilized this peculiarity to make it appear that even the rivers of Troy were loyal and rallied to the defense of their city; thus, in battles on their banks, combatants, who had just saved themselves from the sword, were often swallowed up by the sudden and swift expansion of the streams. The Scamander is even given voice sometimes and shouts⁷ to its ally, the Simois, instructions how to act and whom to overwhelm, and indeed the final obliteration of the city is credited to the rivers themselves, in whose sands it⁸ was buried from sight;—

Now smoothed with sand, and leveled by the flood,
No fragment tells where once the wonder stood;
In their old bounds the rivers roll again,
Shine 'twixt the hills, or wander o'er the plain.⁹

The Scamander received its name of Xanthus because of its yellow color, a color that led to its recognition in the modern Mendere; it possessed the power of imparting a beautiful tint to hair and wool; and it added a subtile grace of loveliness to the skin of those who bathed in its waters; and for that reason Juno, Minerva and Venus repaired to it to heighten the effect of their charms when

preparing themselves for the exhibition that yielded to the handsomest the much coveted prize of Paris' golden apple; the apple that, as disastrous to its country as the apple of Eden was to the world, led, first, to the fall of Helen, and, finally to the fall of Troy.

The story of Troy will always be alluring to anyone of English blood who likes the legend that Brutus, a son, or great-grandson of Æneas, founded Britain when the country was occupied by a small number of giants, and built himself a castle on the banks of the Thames in the city that he called New Troy.

Three hundred years before the Christian Era the remains of Troy had not disappeared, and Alexander, while there were still worlds to conquer, turned aside and left his army to the care of others, and went by himself to drink from the Springs of **Scamander** and view the ruins of the ancient city, but in the second decade of the Twentieth Century the discussion begun seventeen hundred years before, about the site of Troy, is not yet settled, and zealous excavators are still burrowing to get at the root of the question. But, according to the weightiest authorities, so far, the ten years' war ended in 1184 B.C., and the city stood by the present ruins of Hissarlik, $3\frac{1}{2}$ miles from the Dardanelles: the old course of the modern Mendere River was the bed of the Scamander, and its tributary the Dumbrek Su was the Simois: Mt. Ida is now Kaz Dag, and Gargarus is its highest peak.

After the destruction of Troy, it took Ulysses ten years¹⁰ to find his way back to his home in Ithaca; but seven of¹¹ these years produced only one new Spring, for all of that period was spent in one place, the Island of Calypso. If that had been his first stop the peoples of the Ægean Sea would have had no cause for regret, for at the outset his

people overran and robbed many settlements. But¹² occasionally they met what they richly deserved, as they did at Læstrygonia.

⁶ Iliad; XXII. 187.

⁷ Iliad; XXI. 381.

⁸ Iliad; XII. 32.

⁹ Iliad; XII. 43.

¹⁰ Odyssey; XIII. 343.

¹¹ Odyssey; VII. 346.

¹² Odyssey; IX. 44.

404-405

LÆSTRYGONIA. LOTOS-LAND

A reconnoitering party having been landed was proceeding along the road to the city of Læstrygonia,

When lo! they met, beside a crystal spring,¹³
The daughter of Antiphates the king;
She to Artacia's silver streams came down
(Artacia's streams alone supply the town):

This delightfully dissembling little damsel of the crystal Spring cheerfully guided them to her royal parents who turned out to be giant cannibals and ravenously eat up a large part of the party before the fleet could be got to sea again.

Being driven into unknown oceans by a nine-day tempest, Ulysses touched at the land of Lotos, "and"¹⁴ Springs of water found"; and then reached Lachæa.

¹³ Odyssey; X. 119.

¹⁴ Odyssey; IX. 97.

406

LACHÆA

After leaving the land of Lotos he stopped at Lachæa where he found a cavern fountain, and one seems easily¹⁵

to discern the impress and picture of the **Meles** cavern Springs in nearly all of the Springs that the Poet created, for almost invariably the Homer-made fountains are furnished with grottos. Of Lachæa, he says;—

Opposed to the Cyclopean coast, there lay
An isle, whose hills their subject fields survey;
Its name Lachæa, crowned with many a grove;
And here all products and all plants abound,
Sprung from the fruitful genius of the ground;
Fields waving high with heavy crops are seen,
And vines that flourish in eternal green.
Refreshing meads along the murmuring main,
And fountains streaming down the fruitful plain.
High at the head, from out the caverned rock,
In living rills a gushing fountain broke;
Around it, and above, forever green,
And bushy alders formed a shady scene.

Leaving this lovely home of caverned fount and falling water, the party visited the island of the god of the Sun.

¹⁵ *Odyssey*; IX. 161, 133 & 156.

407

APOLLO'S ISLE

At this island the party make another stop, and,

Then, where a fountain's gurgling waters play,¹⁶
They rush to land, and end in feasts the day,
Where in a beauteous grotto's cool recess
Dance the green Nereids of the neighboring seas.

Here the wanton and cruel crew killed the god's sacred cattle by heaps, and as soon as they put to sea again the offended deity revenged himself with a nine-day storm¹⁷ that destroyed the bark of the depredators, and everyone

in it except Ulysses who clung to a plank and was washed ashore at Ogygia.

¹⁶ *Odyssey*; XII. 314 & 361.

¹⁷ *Odyssey*; XII. 532.

408

OGYGIA

All sense of locality having been lost in the turmoil of the tempest and the many shiftings of its raging winds, Ulysses can only say of the position of this island, on which the waves providentially cast him alive, that it is;

Ogygia named, in Ocean's watery arms;¹⁸
Where dwells Calypso, dreadful in her charms!
Remote from gods or men she holds her reign,
Amid the terrors of a rolling main.

It was not until he had been detained here seven years that Pallas' persevering importunities induced Jove to send Hermes to the charmer to compel Ulysses' release.

The messenger journeyed by air to, and then through the sea, and;—

Then Hermes, rising from the azure wave,
Betrod the path that winded to the cave.
Large was the grot, in which the nymph he found,
(The fair-haired nymph with every beauty crowned).
She sate and sung; the rocks resound her lays,
The cave was brightened with a rising blaze;
Cedar and frankincense, an odorous pile,
Flamed on the hearth, and wide perfumed the isle;
While she with work and song the time divides,
And through the loom the golden shuttle guides.
Without the grot a various sylvan scene
Appeared around, and groves of living green;
Poplars and alders ever quivering played,

And nodding cypress formed a fragrant shade;
 On whose high branches, waving with the storm,
 The birds of broadest wing their mansions form,—
 The chough, the sea-mew, the loquacious crow,—
 And scream aloft, and skim the deeps below.
 Depending vines the shelving cavern screen,
 With purple clusters blushing through the green.
 Four limpid fountains from the clefts distil;¹⁸
 And every fountain pours a several rill,
 In mazy windings wandering down the hill:
 Where bloomy meads with vivid greens were crowned,
 And glowing violets threw odors round,
 A scene, where, if a god should cast his sight,
 A god might gaze, and wander with delight!

Calypso having been forced to release him from this delightful retreat, Ulysses constructed a raft and, after seventeen days on the ocean, reached Scheria, then “the²⁰ favored isle of Heaven” and now Corcyra, and landed²¹ near the city of Phæacia.

¹⁸ *Odyssey*; XII. 532; VII. 328.

¹⁹ *Odyssey*; V. 90.

²⁰ *Odyssey*; VII. 353; V. 438 *et seq.*

²¹ *Odyssey*; VI. 290.

409

PHÆACIA

Here, in a suburban mead, he met the king's beautiful daughter, Nausicaa, washing by a Spring. A very pleasant acquaintance was immediately established and, after an interchange of numerous courtesies, they set out for the town, and he says;—

Nigh where a grove with verdant poplars crowned,
 To Pallas sacred, shades the holy ground,
 We bend our way: a bubbling fount distils²²
 A lucid lake, and thence descends in rills,

Around the grove, a mead with lively green
Falls by degrees, and forms a beauteous scene;
Here a rich juice the royal vineyard pours,
And there the garden yields a waste of flowers.
Hence lies the town, as far as to the ear
Floats a strong shout along the waves of air.

While Nausicaa, to prevent gossip among the towns-
people, proceeds to the city alone, Ulysses rests here for a
short time and then follows her. He describes how

Close to the gates a spacious garden lies,
From storms defended and inclement skies.
Four acres was the allotted space of ground,
Fenced with a green enclosure all around.
Tall thriving trees confessed the fruitful mould:
The reddening apple ripens here to gold.
Here the blue fig with luscious juice o'erflows,
With deeper red the full pomegranate glows:
The branch here bends beneath the weighty pear,
And verdant olives flourish round the year.
The balmy spirit of the western gale
Eternal breathes on fruits, untaught to fail:
Each dropping pear a following pear supplies,
On apples apples, figs on figs arise:
The same mild season gives the blooms to blow,
The buds to harden, and the fruits to grow.
Here are the vines in early flower desried,
Here grapes discolored on the sunny side,
And there in autumn's richest purple dyed.

Beds of all various herbs, forever green,
In beauteous order terminate the scene.

Two plenteous fountains the whole prospect crowned:"
This through the gardens leads its streams around,
Visits each plant, and waters all the ground;
While that in pipes beneath the palace flows,
And thence its current on the town bestows:
To various use their various streams they bring,
The people one, and one supplies the king.

These fountains passed, Ulysses gains admission to the palace. The king, Alcinous, entertains him royally; loads him with a great store of precious gifts; and finally furnishes a boat and crew who in less than a day convey him to his own dominions.

²² *Odyssey*; VI. 351.

²³ *Odyssey*; VII. 169.

410

ISLAND OF ITHACA

The landing is made in a bay near the port of Phorcys;²⁴ the rocky shore slopes upward here to where;—

High at the head a branching olive grows,
And crowns the pointed cliffs with shady boughs.
Beneath, a gloomy grotto's cool recess
Delights the Nereids of the neighboring seas,
Where bowls and urns were formed of living stone,
And massy beams in native marble shone,
On which the labors of the nymphs were rolled,
Their webs divine of purple mixed with gold.
Within the cave the clustering bees attend
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide;²⁵
Two marble doors unfold on either side;
Sacred the south, by which the gods descend;
But mortals enter at the northern end.

Ulysses, who is sound asleep, is carried ashore to the cave by the crew who then unload his treasure of presents from Phæacia and, having piled them up under the olive tree, row away. He is awakened by Pallas who tells him that he is in Ithaca, where

Soft rains and kindly dews refresh the field,
And rising springs eternal verdure yield,²⁶

and adds,

Behold the port of Phorcys! fenced around
With rocky mountains, and with olives crowned.
Behold the gloomy grot! whose cool recess²⁷
Delights the Nereids of the neighboring seas.

Ulysses, having hidden his treasures in the cavern, learns, in a talk with the goddess under the olive tree, all about Penelope, his wife, and her numerous hungry suitors. Pallas then changes him into a wretched looking old beggar in rags, and he goes to the house of Eumæus,²⁸ his loyal swineherd, "Where Arethusa's sable water"²⁹ glides," to whom he passes himself off as a Cretan.³⁰

²⁴ Odyssey; XIII. 114.

²⁵ Odyssey; XIII. 132.

²⁶ Odyssey; XIII. 298.

²⁷ Odyssey; XIII. 395.

²⁸ Odyssey; XIV. 5.

²⁹ Odyssey; XIII. 470.

³⁰ Odyssey; XIV. 229. XVI. 61.

410a

THE PHARIAN ISLE

Shortly before the king's return to Ithaca his son Telemachus, who had become more and more anxious as the years rolled by and extended Ulysses' long delay in reaching home, had set out to make enquiries in Sparta, where he visited Menelaus from whom he received an account of that monarch's adventures after leaving Troy with³¹ Helen. This account was to the effect that he had been³² blown to the Egyptian coast and was weather-bound where;—

High o'er a gulfy sea, the Pharian isle
Fronts the deep roar of disemboguing Nile:

Her distance from the shore, the course begun
At dawn, and ending with the setting sun,
A galley measures; when the stiffer gales
Rise on the poop, and fully stretch the sails.
There, anchored vessels safe in harbor lie,
Whilst limpid springs the failing cask supply.³⁴

There, after three weeks' detention, Menelaus captured the sea-god Proteus and compelled him to tell how to propitiate the winds, and also what had happened to his friends in the storm-scattered fleet. With news of Ulysses thus obtained, Telemachus, evading an at-³⁵tempted ambush by the suitors, returns to Ithaca.³⁶

³¹ *Odyssey*; II. 241.

³² *Odyssey*; IV. 421.

³³ *Odyssey*; IV. 471.

³⁴ *Odyssey*; IV. 486.

³⁵ *Odyssey*; IV. 896.

³⁶ *Odyssey*; XV. 33.

410b

ISLAND OF ITHACA

Going at once to Eumæus' cottage Telemachus there³⁷ meets his father who is changed back to his own form for recognition, and then retransformed into the beggar, in³⁸ whose shape, and still unknown to the swineherd, he sets out with the latter for the palace, and walking along;—

Now pass't the rugged road, they journey down
The caverned way descending to the town,
Where, from the rock, with liquid drop distils
A limpid fount; that spread in parting rills³⁹
Its current thence to serve the city brings;
An useful work, adorned by ancient kings.
Neritus, Ithacus, Polyctor, there,
In sculptured stone immortalized their care,
In marble urns received it from above,

And shaded with a green surrounding grove;
 Where silver alders, in high arches twined,
 Drink the cool stream, and tremble to the wind.
 Beneath, sequester'd to the nymphs, is seen
 A mossy altar, deep embowered in green;
 Where constant vows by travelers are paid,
 And holy horrors solemnize the shade.

At this fountain Eumæus prefaces a prayer with an invocation to the;—

Daughters of Jove! who from the ethereal bowers
 Descend to swell the springs, and feed the flowers!³⁷
 Nymphs of this fountain! to whose sacred names
 Our rural victims mount in blazing flames!
 To whom Ulysses' piety preferred
 The yearly firstlings of his flock and herd;—

and concludes with a supplication for the return of Ulysses. (See No. 410.)

³⁷ Odyssey; XVI. 11.

³⁸ Odyssey; XVI. 186 & 476.

³⁹ Odyssey; XVII. 233.

⁴⁰ Odyssey; XVII. 284.

411

UNNAMED SPRINGS

The numerous other Springs that are accessory to Homer's stories are the useful but humble and nameless fountains of palace and cottage and wilderness, Springs that served as wells or drinking places, and furnished the water for washing, and, more important still, in the days when bathing had neither begun to rank with holiness nor to be considered a hygienic necessity, supplied the beverage for the daily meals and, often, wassail for entertainment and the formal feast before wine had almost usurped the function of water on such occasions.

There are nearly two score of references to such Springs, and they are made in a form that, while varying slightly in the wording in each instance, might be indicated in a general way by the following three couplets;—

A golden ewer the attendant damsel brings,
Replete with water from the crystal Springs.⁴¹

He spoke, and bid the attendant handmaid bring
The purest water of the living Spring.⁴²

Grim as voracious wolves, that seek the Springs
When scalding thirst their burning bowels wrings.⁴³

The possibility is suggested in No. 280 that one of these numerous unnamed Springs may have been a favorite of Penelope's. It played a prominent and rollicking part in a humorous incident that occurred while the feet of Ulysses, as a tramp, were being washed by his old nurse Euryclea. She, during this bath, penetrated the disguise of enchantment and surprised Penelope with the news that the king had returned.

The remaining Springs, the many classic fountains that Homer mentions, are far from Troy, and, having, with the exception of Arethusa, no connection with the siege or with the wanderings, they are alluded to under their own names, elsewhere herein.

⁴¹ *Odyssey*; XV. 149.

⁴² *Iliad*; XXIV. 388.

⁴³ *Iliad*; XVI. 206.

VIRGIL'S SPRINGS

412

VIRGIL

Virgil seems to see little but the useful side of Springs and, when not under the kindly influence of Theocritus, becomes not only blind to their beauties but even unmindful of their existence.

In the final book of the *Æneid* many pages are devoted to incidents filled with the personality of Juturna, exactly as his predecessor devoted a scene to Niobe in the last book of the *Iliad*. Both of these characters became Springs that continue today to be objects of marked interest; but, while Homer in his passages does not fail to paint an affecting picture of **Niobe's** mountain Fount,

“Her own sad monument of woe,”

Virgil makes not the slightest reference to the Spring of **Juturna** which he might have seen every day when he lived on the Esquiline hill at Rome where it was, as it continues to be, one of the most attractive relics in the Forum.

This slight is all the more noticeable because of Juturna's prominence in the beginnings of Rome, she having been, according to some assumers, the foster aunt of Romulus the progenitor of the empire.

In Virgil's version, however, the Romans owe a debt to Fate for foiling the efforts of Juturna in Turnus' fight¹

with Æneas, and the existence of Rome lay on the knees of the gods while this valiant and active ally of Juno flitted about the field of the contest; it was "To be, or not to be," with the nebula of the Empire until Juturna was finally foiled and Æneas triumphed. Had she succeeded in her desperate efforts to save her brother, and brought about the Trojan's death, the star of the Empire would not have been formed; there would have been no Roman history, and the pages and volumes now filled with that subject would have contained the records of another nation, with a catalogue of different names and with accounts of acts and incidents perhaps undreamed of by makers of history and inventors of valorous deeds.

¹ Æneid; XII. ln. 467.

413-414

BUCOLICS. HYLAS

Even while Virgil, singing his Songs of Shepherds, wandered through the Bucolics in the footsteps of **Theocritus** he hardly gave more than a passing glance at the fountains that his Sicilian leader loved to linger over with fond admiration and delightful description; thus the Spring of **Hylas** (which bubbled so bountifully that it overflowed line after line while Theocritus, absorbed in² admiration, described its most minute details, naming its ferns and flowers and noting their colors) barely dripped its name and then went dry as Virgil passed it, unobservantly and roused to nothing softer than "the sailors'³ cries for Hylas, left behind them at the fountain." The stylus of the Poet of Arms was unsuited for the delicate delineations the Sicilian's so readily traced, and the other

half dozen mentions of Springs in the *Bucolics* might be⁴ given in full in the same number of lines;—

O Tityrus, the very fountains anxiously called for you.

Here among sacred fountains you shall enjoy the cool shade.

I have let boars loose on my crystal Springs.

Strew the ground with leaves ye shepherds; form a shade over the fountains.

You mossy fountains, and grass more soft than sleep.

Cover with verdant shade the Springs.

Here are cool fountains; here, *Lycoris*, soft meads, here a grove.

Dancing nymphs and mild-eyed she-goats; piping⁵ shepherds and softly lowing calves, attend the fountains of *Theocritus*, rather than the roiling boars that *Virgil* lets loose upon his crystal Springs.

And where *Virgil* disfigures his fountains with leaves, *Theocritus* shades them with murmuring pines and sheltering trees twined with dark ivy. He surrounds them with fragrant vines and flowers, and hairy humming bees, and sweet-voiced birds; he brightens them with beds of silvery, shining pebbles, and sometimes he places a milk-white heifer's skin near at hand to make a couch's cover for the indolent and drowsy. He even starts an epicure's parotid by sybaritically sweetening one of his Springs with golden honey, so that the least thirsty skimmer, not heeding the lack of a couple of long oaten straws, can taste the confection with no more of effort than is needed to look at the lines. Small wonder *Theocritus* cared as little for summer heats as lovers do for parents' words!

² *Theocritus*; XIII. 39.

³ *Bucolics*; *Ecl.* VI. 43.

⁴ *Bucolics*;—

I. 42, 54. II. 58. V. 39. VII. 43. IX. 22. X. 41.

⁵ *Theocritus*; *Idylls*;—

I. 1. III. 3. VII. 136. IX. 9. XI. 46. XXII. 35. XXV. 31.

Theocritus; *Epigrams*; IV.

415-418

GEORGICS. CASTALIA. PENEUS. CLITUMNUS

In the Georgics, where Virgil announces that he has unsealed the sacred Springs (of poesy) and will tread an unused track about **Castalia**, whence a poet's praises of these fascinating features of Nature's beauty might be looked for expectantly, Springs are mainly considered merely as factors in farming, being recommended as an⁶ ingredient in five agricultural recipes; as a;—

requisite for the feeding ground of flocks;
test for sourness in soils;
means of fattening horses;
cure for insomnia in cattle;
necessity for the neighborhood of bee-hives and
violet beds.

Avernus is referred to, not once only but twice.

And then, at the end of the treatise, a part of the story of the lover of Eurydice is introduced and opens with **Aristæus** hastening to the sacred source of the river **Peneus**. But, instead of being treated to glimpses of a⁷ Thessalian fountain in the open air, **Aristæus** and the expectant reader are wearily wafted to a far distant place, where, in a dark, distressingly noisy, humid, subaqueous cavern, they are expected to see the source, not only of **Peneus**, but, of all the rivers gliding under the great earth. A little more gloom, and a few more discomforts added to this uncanny cavern, and it might have vied in fearsome features with awesome **Avernus** itself in the heyday of its horrors.

Clitumnus, Virgil mentions but once, and then only in⁸ connection with the color of the cattle that pasture by its waters; yet, because of its remarkable size and clarity, it

has always been such a fascinating feature of Umbrian scenery that noted and busy people have made long journeys to see it; and Pliny, who left a lengthy eulogism of this Spring, was so enchanted with it that he earnestly advised his friends not to fail to pay it a visit.

⁶ Georgics;—

II. 199, 247. III. 135, 532. IV. 18.

⁷ Georgics; IV. 318.

⁸ Georgics; II. 146.

419-424

THE ÆNEID. ARETHUSA. TIMAVUS. ERIDANUS.
NUMICUS. SILVIA'S FAWN SPRING

For the entire story of the Æneid, Virgil required but two Springs; one a fictitious fountain in Libya; and the other, a real feature, **Avernus**, in Italy, with which he connects the source of the Cocytus River. Incidentally he names the Springs of **Arethusa**, **Timavus**, **Eridanus**, **Numicus**, and an unlocated and undescribed Spring in which **Silvia** bathes a tame stag.

Virgil describes the **Eridanus** as rising in Elysium, the realms of joy, on the charming lawns of which were the mansions of the Blest, who dwelt in the ultra violet ray, or at least in a buoyant atmosphere of purple light, with a private sun and stars of their own.

In this delightful realm Eridanus appeared, in a fragrant grove of laurel from which, on upper earth, it welled forth in mighty volume through the wood.

Under the river **Po**, which is the offspring of this fountain, further mention is made of Eridanus in the light of modern description.

When it is added that Æneas swears one oath by foun-⁹

tains in general, a full concordance of the Springs of the *Æneid* is completed.

⁹ *Æneid*; XII. 179.

425

THE LIBYAN SPRING

Virgil, unlike Homer, was not a creator of Springs, and this manufactured fountain, the first to appear in the epic, is found without surprise to be little more than a diminutive, cold, cheerless and colorless copy of Homer's cave Spring of **Phorcys** in the island of Ithaca.

Æneas with seven ships, instead of the nine that *Ulysses* last commanded, arrived in the neighborhood of Carthage where he was to meet with the *Dido* of a single charm, instead of with a versatile enchantress such as Homer gave to *Ulysses* in *Calypso*; and, in searching for an anchorage, *Æneas* finds "a place of shelter in a deep retiring bay where an island forms a harbor by its projecting sides, against which every wave from the ocean is broken up. On either side there rise huge rocks overhung with a dark grove, and, beneath the brow of the cliffs and facing the bay, there is a grotto of pendant rocks within which there is a Spring of sweet water and¹⁰ seats of natural stone—the home of the nymphs."

¹⁰ *Æneid*; I. 169.

426-427

AVERNUS. COCYTUS MIRE SPRING

The second of the only two Springs connected with the story of the *Æneid* is this real one of **Avernus**.

Although Virgil resided for a time at Rome, looking

very likely for local color for some of the scenes of the *Æneid*, he wrote the epic in the neighborhood of Naples, among environments that might have been readily deduced had mention of them been lacking in the history of the Poet-Magician's life; for the one Spring that appears to have made more than a passing impression upon Virgil is the Spring, or, rather, federation of fountains that forms the little lake **Avernus** which nestles in the hills a few miles from the city of Naples, and nearer still to the place where the epic was penned.

And just as one seems to see the persistence of the pleasing image of the cavern Spring of Homer's study den in Smyrna in all of his fontal fancies, so one finds **Avernus** recurring in Virgil again and again in place of the more cheerful fontlets that gush so beguilingly in Homer's picture poetry.

Avernus has been a lake from the infancy of Fable, and its associations with dread and the terrors of the lower regions seem therefore somewhat unreasonable. But Science, with a thousand eyes seeing farther back than Fable could remember, descries in the basin of the lake the crater of a violent volcano that may have made, in prememorial ages, as many night-like days and spread as many fiery horrors as Vesuvius, twenty miles away has often done in History's time. Inference then, relying on Science's sight, easily accounts for early beliefs in the marvelous beings, the Cimmerians—the People of Night—who lived near the portals of Homer's hell and were transferred to **Avernus** without any satisfactory warrant; and for Hecate's undesirable residence in the neighborhood of **Avernus**.

It might, however, be added that a local historian, Ephorus, writing about 408 B.C., says that the name was given to the servants of an oracle near **Avernus**, because

they were not permitted to see the sun; they were obliged to remain underground during the day and went abroad only at night.

But before the time of Agrippa, about the year 37 of Christian chronology, the vicinage had been deserted by one terror after another until it had become merely a densely wooded and darksome place, and it ceased to be even that when the forests had been thinned by Agrippa, who also cut a channel from the sea and made the lake a naval basin.

The lake is a symmetrical, circular body of water about half a mile across and with a maximum depth of a few feet more than two hundred. It is kerbed with a solid stone wall and provided with a little two foot wide stone canal through which the overflow runs in a swift moving current of four inches' depth down to the sea on a three and a half foot lower level.

Towards the sea, on the side where the outlet is, about one sixth of the circumference of the crater is missing clear down to the level of the lake, giving an outline not unlike that of the partly pillaged Colosseum at Rome. The remainder of the cone, some two hundred feet high, is terraced and cultivated, and a half dozen houses and a castle-like ruin cling around this ancient throat of hell, as though Pluto had suddenly paused while devouring a partly chewed settlement.

Modern birds fly over the lake with impunity, and fish swim in its waters; but for some reason the natives do not drink the water of the lake, and the fish that they catch in it are kept, for a time before they are eaten, in the Lucrine Lake that made the oyster famous, and which is within a quarter of a mile of **Avernus**, and a half mile from the sea.

Today one might search long and far before finding a

water source with surroundings less suggestive of hell than anything now connected with this smooth, silent, symmetrical, peaceful, and partially sedge-surfaced Spring, that is bordered with wildflowers and gay with their colors in the months of the year when Springs, that are nourished in cradles less likely to rock out or burn up their contents, are smothered with snows.

The fumes of former times have lost their vigor and volume, and a small collection of meager jets of slightly sulfuretted steam, escaping through the ground a few miles away, are all that remain to remind one of the supposedly dense mass of noxious vapor that once poisoned the overhanging air and, by making its neighborhood birdless, gave the lake its name.

Nowadays a bad smell or an injurious gas is such a rarity in this neighborhood that the few remaining sulphur Springs, and one exit of carbonic acid gas, are carefully kept out of sight under lock and key, and are only exhibited as curiosities for a quid pro quo; and so the jets of steam that now rise in a circumscribed space called the Solfatara, a crater some two miles straight away from the lake, are cherished as carefully as the last living specimens of a perishing species of animal life. They are well guarded and tarified, these pretty, white spirals from the fumaroles of the Solfatara, but with a small silver root, instead of the golden branch required of Æneas, one may wind about and wander among them without danger or discomfort.

Besides these features, these little innocent and tenuous whisps of steam, some extinct volcanic cones on Ischia and the near-by islands, and the hill of Monte Nuova that the forces below have, within five hundred years, pushed upward through the crust of the ground, there is scarcely aught to help to visualize the subter-

anean commotions in this locality in past ages—the traditions of which commotions perhaps gave Virgil, St. John, and Dante and others inspiration for the portrayal of far distantly located disturbances—and they might now be forgotten but for the Apocalypses and the Poems, and the stories connecting those compositions with the ebullitions of the earth around Avernus.

While Virgil uses the same names that Homer did in his geography of the Infernal Regions, he does not follow him in locating the entrance to the Nether World; it being evident from the course of Ulysses' vessel that he landed at an entrance very far from this **Avernus**—Ulysses himself never knew where it was, for when he tried to find out he was told, by the power he questioned, that it was not necessary for him to know, as the ship would sail there of its own accord.

Virgil, possibly to avoid the somewhat ridiculous impression of a soused and dripping hero, constructed a cave, on the shore of **Avernus**, for Æneas' entrance; this¹¹ cave was near the Cumæan Rock, over which, and the Lake and its groves, Hecate had appointed a Sibyl to preside as her priestess.

This Sibyl having told Æneas that the way to **Avernus** was easy if he first procured a certain golden branch from one of the myriad trees in the grove, he secured it through the guidance of two pigeons, though more appropriate pilots might possibly have been provided for those birdless precincts; they flew slowly before him to the edge of the lake and alighted on a shady holm above the only bright spot in all the gloomy woods, the needed golden branch which tinkled in a gentle breeze and kindly gave a guiding sound. Armed with this branch, Æneas passed into the deep and hideous cave whose yawning mouth was set upon **Avernus'** shingly shore and whose tunnel-

like path led to the Tartarian Lake, Acheron, of which **Avernus** was an overflow. At the side of this path a horrid Spring, a seething eddy, turbid and impure, boiled¹² up with mire in a vast abyss and supplied the river **Cocytus** over which, on seeing the golden branch, Charon ferried the bearer with pole and sail, in a boat that, accustomed only to cargoes of impalpable shades, promptly sprang a leak when it felt the husky hero's weight. Landing on the other side of the river Cocytus, Æneas mounted the bank guarded by Cerberus and reached the region that is imprisoned by the river Styx in a nine-fold circling stream, and continued to where the road forked—to Tartarus on the left, and to Elysium on the right.

To the left of this road, under a rock, ran Phlegethon, a river of flaming torrents and roaring rocks, which surrounded the court of Rhadamanthus, one of the three judges of hell.

Further along Æneas came to a winding vale and a lonely grove, and the River of Forgetfulness, **Lethæ**, which skirts the spacious, airy plains of Elysium. After a thousand years' purgation the spirits there drank from this river, forgot the past, and returned again to mortal bodies on the earth.

The exit from this peculiar and impossible territory, where rivers ran uphill and boats sailed over mud, was through two gates, one of horn for true dreams, and one of transparent ivory for false dreams.

Quite appropriately, Æneas left by the gate of false visions and, very surprisingly, soon found himself again in the vicinity of **Avernus**.

To this remarkable underground region, Virgil provided another entrance, somewhat in the nature of a private way for the immediate members of Pluto's family, which he describes as an awful cavern with pestilential

jaws and a vast whirlpool receiving its water, like **Avernus**, from **Acheron's** overflow, and located where a roaring noise is heard in a densely dark part of the valley of *Ampsactus*.

Now, in the XXth century, the only feature near **Avernus** that is openly suggestive of hell has been made by man! It is a factory for the production of Armstrong artillery, intended to injure the bodies and shorten the lives of men, and it spreads over an extensive area of the shore where formerly, in the meadows salted by the mild Mediterranean, flocks of peaceful sheep were wont to gambol and graze, and to grow gigots to pleasure the palates and prolong the lives of humanity.

Today no prettier spots could be picked out to live in than those to be seen from the lip of **Avernus'** slightly marred vase, before which extends a curving coast forming, as *Florus* said, delightful places of retirement, even¹³ for the sea, and beautiful views of enchanting islands; islands laden with legend and linked forever with the classics of virgin literature; carvings, of the sea and the storm, that are lovely either when the atmospherical microscope of a moteless day shows their shapes with the sharpness of a silhouette, or when their rosy hues are softly powdered by impalpable puffs from *Vesuvius* and they appear in their haze like fancy figured clouds floating upon the sea, rather than solid bulks arising from its depths.

Perhaps because of these beauties, as well as the place's proximity to **Avernus**, *Virgil* located his Neapolitan villa at the foot of *Posilipo*, a height on the coast that overlooks every feature of the land and sea for many miles around, and his last wish was that he might be laid to rest on this hill.

He is said to have been in Greece in the year 19 B.C.,

the year of his death at the age of 52, and it is pleasant to believe, though some have had the heart to doubt it, that his last wish was lovingly fulfilled. But no one could have selected a more dismal part of the prominence of Posilipo than was chosen by those who located the Poet's tomb, which is in an interior depression of the tufa hill, and has to be reached through a tunnel from the outside, or by interminable steps through a vineyard on the inside, and from which absolutely nothing can be seen that might interest even the most easily pleased spirit with a bent for scenic beauties; and the view of **Avernus** that Virgil perhaps wanted his spirit to have always in sight, as indeed it might have had it, had the top of the hill been adorned with the structure, is quite invisible from the tomb, which is placed half a hundred yards below the pinnacle of Posilipo.

Strangely enough, and suggestive either of retribution or of the irony of Fate, it has come to pass that this poet, who treated Springs with little better than contempt, is lying through the sleep of eternity in a structure that has been described as resembling more than anything else¹⁴ the house of a western-farm Spring!

¹¹ *Æneid*; VI. 43, 126 *et seq.*; VI. 237.

¹² *Æneid*; VI. 296.

¹³ Florus; *Roman Hist.* I. 16.

¹⁴ E. R. Pennell; "Italy of Virgil and Horace."

428

LETHE

The source of **Lethe**, the River of Forgetfulness, that Virgil says *Æneas* found skirting the Plains of Elysium, was completely ignored by the poet, although its water contained man's only hope of resurrection.

Fortunately Ovid, one of Virgil's friends, gave the world a full description of this most important of all Springs, and his account of it is summarised in No. 396.

Lethe was also a name given to one of the Springs of the Cave of Trophonius on the banks of the river Hercyna which flows in Bœotia.

Virgil; *Æneid*; VI. ln 703.

ITALY: CONTINENTAL

LATIUM

429

THE SPRINGS OF ROME

A number of the Springs of ancient Rome are still living and sparkling in Latin literature, and doubtless there were many others, that were praised in poetry and prose, whose eulogies are either irrevocably lost or have not yet been discovered; Springs that issued from the Seven Hills and made the neighborhood a place of "murmuring streams," and much of the site of the present city marsh land and meadow. Even among the names of the streets there is testimony that the charioteer, in later times, rolled over the course of a highway that in the beginning had only borne boats.

To those times the poets, and even more serious composers, never tired of referring, and numbers of these little sketches of the bucolic beginnings of the great city may be found tucked away here and there among the pages of Rome's most famous writers.

"All the present extent that you see of mighty Rome was, before the time of Phrygian Æneas, a grassy mound; and where the Palatine, hallowed by the temple of naval Phœbus, now stands, the cows of Evander strayed and fed, and the Tiber met on its way our oxen only."

"This crowded neighborhood pleases me. The Tiber

once flowed this way, and they say that the sound of oars was heard on the waters."

"The Velabra were once overspread by their own marshy stream, and the boatmen sailed over waters that have given place to what is now part of the city."

"Here, where Rome now is, a forest untouched by the axe used to flourish, and this state so mighty was a place of pasturage for a few oxen."

"Here, where now the city stands, was then but the city's site."

"Here, where the market places now are, you might see boats wandering about—where too thy valley now lies, O Circus Maximus."

"Here, where now is Rome, the capital of the world, there were then but trees and grass and a few sheep, and a cottage here and there."

"This place where now are the markets, formerly fenny marshes covered; and a ditch was here swimming with water from the overflowing of the river. That spot formed the Curtain Lake which now supports the altars on dry ground. In the spot where the Velabra are now wont to lead the processions into the Circus, nought was there then but willows and dense reeds."

The laying out of streets cuts the arteries of the Springs and destroys them, so that it would be idle now even to speculate on the exact location of many of the old-time Springs of Rome; those that are mentioned in the following pages, however, were probably all but one within a mile of the Capitoline Mount, the smallest but most famous of the city's celebrated Seven Hills, and under whose shadow Romulus tossed the first clod from which the city sprang.

In those days, and indeed during 441 years after the founding of the city on the 21st of April, 753 B.C., the

Springs of Rome and the water of the River Tiber sufficed, and were the sole sources of supply, for the needs of its citizens.

Appius Claudius Cæcus who, in 313 B.C., made and gave his name to the Appian Way, built the first aqueduct which brought in outside water, called Aqua Appia; it was 11 miles long and partly subterranean, and ran from the direction of Præneste.

The River Anio's water, taken near Tivoli, was next drawn upon thirty years later; and when Marcus Agrippa had piped in the Aqua Virgo for the purpose of supplying his baths, the craze for aqueduct construction and contracts was no doubt well on the way to the stage that Juvenal noted as a settled mania, making monied men as rapidly as the water- and site-purchasing schemes of the most proficient politicians of the get-rich-quickly age, in which one aqueduct is hardly begun before pipes are laid for another and a longer one, that shall draw from the public treasury a more solid stream than was ever furnished by the waters of any Spring ever tapped in the far away hills.

In fact it was only a few generations later that Pliny wrote;—Preceding aqueducts have all been surpassed by the costly work recently commenced by Caligula, and completed by Claudius. Under these princes, the Curtian and Cærulean Waters, with the New Anio, were brought from a distance of forty miles, and at so high a level that all the hills on which the city is built were supplied with water.

The sum expended on these works was three hundred and fifty millions of sesterces, which, as they were constructed with slaves for laborers was the equivalent in purchasing power of probably considerably more than the fourteen million dollars the same weight of gold would represent in modern money.

Nineteen aqueducts are said to have been built in all, of which eleven have been located;—

Appia	of 312 B.C.	Virgo	of 33 B.C.
Anio Vetus	" 272 "	Alsietina	" 29 "
Marcia	" 144 "	Claudia	" 38 A.D.
Tepula	" 127 "	Novus	" 38 "
Julia	" 33 "		

These nine supplied Rome with more than 332 million gallons of water daily. Eventually, the Marcia, Tepula and Julia conduits were placed above each other in that order; and the Novus was placed over Claudia.

Later, two more were built;—

Trajana	of 110 A.D.	Alexandrina	of 226 A.D.
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Besides the arches of the aqueducts that are still in use, long stretches of others that have survived time, war and earthquake, stand in picturesque and graceful lines upon the Campagna, like regiments of massive sentinels mounting vigilant and ceaseless guard beyond the city walls.

The Spring of **Pitonia** (No. 461) was the principal source of the Aqua Marcia, though the waters of the latter were increased by those of a Spring that were brought to it through the Aqua Augusta.

The Aqua Virgo, in addition to the flow from the Spring of the **Virgin** (No. 440) received supplies from several Springs that it encountered during its course underground.

The Aqua Claudia's water, as said by Pliny, was taken from two excellent and bountiful Springs, the **Cærus** and the **Curtius** near the 38th milestone on the Via Sublacensis; later, it drew from a third Spring called the

Albudinus; and many of its ruined arches still curve across the Campagna.

The Aqua Crabra was supplied from a source near Tusculum, fifteen miles from Rome; it was strangely subject to changes from good to bad, apparently at the bidding of the wealthy villa owners at Tusculum, being under one administration too bad for Rome and therefore diverted to Tusculum, where it was good enough for such people as the epicure Lucullus; and Cicero, who seems to have taken a large share of it for his \$25,000 villa, as he was made to pay an "acknowledgment" for its use. After that, it became good enough for Rome to which its water was again diverted.

The Aqua Felice's water is understood to have come from a Spring called **Alexandrina**.

The other aqueducts which did not start from Springs drew their supplies from rivers, lakes, and similar sources.

Supplementing the aqueducts, either as useful or as adorning features, there were 700 wells; 500 fountains; 130 reservoirs; 300 statues of marble or bronze, and 400 marble columns; and at one time there were 856 public baths.

Propertius; V. Elegies 1, 2 & 9.

Ovid. Fasti;—

I: ln 242. II: ln 280 & 391. VI: ln 405.

Pliny; XXXVI. 24.

430

BONA DEA

The waters of this Spring had long been in sanctified use in the days of Hercules, who came upon it as he was returning from Gades, in completion of his tenth labor, with the human-flesh-eating oxen of Geryon.

Many beings have been suggested by different scholars as the original Bona Dea, even including an old woman

whose husband beat her to death for drunkenness. Her Spring seems to have been on the Palatine Hill, possibly on the Aventine Hill which adjoins it, but, at any rate, near the Forum Boarum, which Hercules so named because his charges for a time there pastured.

Cacus, a desperate three-headed and resourceful robber, who lived in a fearful cave near-by, managed unobserved to get the oxen into his hiding place, using the crafty expedient of pulling them in backwards by their tails, so that the direction of their tracks would not betray him. The subsequent lowing of the animals, however, apprized the hero of their whereabouts, and he killed the robber and rescued them.

The contest was protracted and strenuous, and at the end, the victor's mouth and parched palate were racked with thirst, and no teeming earth supplied him with water. "Suddenly he hears some girls laughing in retirement, at a distance, where a grove had grown into a forest with shady circuit, containing the secret shrine of **Bona Dea**, and the Springs used in sacrifices and the rites profaned with impunity by none.

"Purple fillets covered the retired abodes; the time-worn shrine glowed with burning incense; the poplar, too, ornamented the temple with its masses of foliage, and many a shady bower sheltered birds as they sang.

"Hither rushed Hercules and sweeping the ground with his beard, dry and matted with dust, he poured forth, before the door, words beneath the language of a god; 'To you I pray, O ye that are sporting in a sacred grotto in the grove, open your shrine, in hospitality, to weary travelers. I am wandering in want of water, and that, too, about a country of murmuring streams, and as much water as I can hold in the hollow of my hand is enough.'

"'Have ye heard of one who has borne the world on his

back? I am he: the rescued earth calls me Alcides. Who has not heard of the bold deeds of the club of Hercules, and of his arrows powerless against no beast that is born, and of the Stygian darkness opened to him, only, of men?’

“‘Receive me; at last this land is open before me, weary one that I am.’

“‘Though ye were offering a sacrifice to Juno, my bitter enemy, even she, stepmother though she is, would not have shut up her water from me. But if any one of you is frightened by my looks, or my lion’s skin, and my hair scorched in Libya’s sun, I am the same one that performed servile offices in a purple robe, and spun my daily task with the Lydian distaff; my hairy breast has been confined in a soft girdle, and though my hands are hard, I made a handy girl.’

“‘And the venerable Priestess answered him as follows, having her gray hair bound with a purple fillet: ‘Gaze no longer, Stranger, and withdraw from the hallowed grove: quickly begone and fly from our threshold whilst thou canst leave it in safety! The altar that protects itself in a retired shrine is forbidden to men, and profanation of it is punished by a fearful penalty. At a great price did the Priest Tiresias gaze on Pallas, while she laved her stalwart limbs, having laid aside the Gorgon shield. May the gods send thee other fountains; the Spring that flows here, out of the way, and with secret approach, is peculiar to maidens!’

“‘Thus said the old woman: he pushed with his shoulder the door that hid the fountain from his view, and the closed door was not proof against his assault, angry and thirsty as he was.

“‘But after he had fairly drained the stream and quenched his thirst, he laid down severe laws before

drying his lips; 'This corner of the world,' said he, 'receives me, in the course of fulfilling my destiny; at length this land is open to me, weary as I am. May this great altar, dedicated by me on the recovery of my flocks, made great by my own hands, never be opened to the worship of women, that the thirst of the great Hercules be not unrevenged.'"

The altar referred to is the *Ara Maxima*. (See No. 252.)

Propertius; V. *Elegy* 9.

431

TARPEIA

The fountain of **Tarpeia** is the first that appears in the mythical history of Rome, and dates back to the times when the Sabines, still seeking redress for the loss of their stolen daughters, attacked the little Roman stronghold and secured admittance through the disloyalty of the impressionable Vestal Tarpeia, whose father, Tarpeius, commanded the fort and lived on the Tarpeian Rock, a part of what was afterwards called the Capitoline Hill.

Propertius has thrown another and a softening light upon the character of the Commander's daughter, under which she would seem to have been carried away by the attraction of her heart and not by a sordid love for jewelry and soldiers' bracelets.

According to this version, Tarpeia fell in love with King Tatius, of the invading army, whom she saw for the first time while she was getting water at this Spring, and it was in purchase of his promise to marry her that she betrayed her city and opened the gate to its foes.

Propertius says;—"The Tarpeian Grove was enclosed within an ivy clad ravine, with many a tree rustling in concert with the splash of native waters, the shady abode of Sylvanus, whither the sweet pipe called the sheep out of the glare to drink.

"This fountain Tatius bordered with a fence of maple, and placed his trusty camp on the crest of the elevation, and the war horse drank from a fount where now is the enclosed Curia, while the Sabine arms were grounded in the Roman Forum.

"From this Spring Tarpeia drew water for the goddess; an earthenware urn was balanced on her head.

"She saw Tatius exercising on the sandy plain, and brandishing his flashing arms about his helmet's yellow plumes.

"She was struck dumb at the king's beauty and his royal arms, and her urn fell from her careless hands.

"Often she made a pretext of ominous appearances in the guiltless Moon, and said she must dip her hair in the stream; often she took silver-white lilies to propitiate the nymphs that the spear of Romulus might not hurt the face of Tatius; and while ascending the Capitol, built among the clouds, in the early smoke of evening, and returning thence, she scratched her arms with the rough brambles; and when she got back from the Tarpeian citadel she wept over her love pangs. 'Ye Roman hills,' she said, 'how great a guilt am I going to lay upon Ausonian maids, I, a faithless attendant on the Virgin hearth to which I have been chosen! If any one is surprised at the fire of Pallas being extinct, let him pardon me; the altar is drenched with my tears. Tomorrow, so says report, fighting will be going on all over the city; do you follow the wet edge of the thorny ravine. The whole way is slippery and treacherous, for it conceals, through-

out, the waters that trickle noiselessly in their unseen channel.'

"'Oh that I knew the strains of magic verse; this tongue, too, would then have helped you, beautiful Sabine, to whom I bring no mean dower in the betrayal of Rome.'

"'And now the fourth trumpet is heralding the coming of light, and the very stars are sinking into ocean. I will court sleep; I will desire dreams about you.' She spoke, and dropped her arms in sleep, and Vesta, trusty guardian of fire brought from Troy, fosters her guilt, and puts more fires into her bones.

"There was a holiday in the city, it was the birthday of the city walls.

"It was the shepherds' yearly feast, a merry time in the city, when the village dishes reek with delicacies, and the drunken rabble leap with their dirty feet over loose heaps of blazing hay.

"Romulus ordered the pickets to rest, and the trumpet to cease sounding, and all things combined to lull the garrison to sleep.

"Tarpeia, thinking this was her time, goes to meet the foe.

"She had betrayed her trust at the gate, and her sleeping home, and she asked leave to name a wedding day at her choice.

"But Tatius, who, though a foe, paid no honor to villainy, said: 'Marry at once and ascend the marriage bed of my kingdom.' He spoke, and overwhelmed her by throwing his followers' arms on her.

"This, O Naiad, was fit payment for thy services."

In the time of Propertius the site of Tarpeia's house on the Capitoline Hill was occupied by young ladies as susceptible to the allurements of bracelets as ever Tar-

peia could have been. But in 1912 A.D. it was occupied by the office of "The Custodian of the Rock," for whose perquisites, at cut rates, there was a lively competition among the children of the adjoining houses whose backyards also commanded a full view of the famous rock, from which the Spring no longer flows.

Propertius; I. Elegy 16. V. Elegy 4.

432

AUSONIA

The Spring of **Ausonia**, the second in the history of Rome, came into bright prominence by promptly counteracting the trouble that Tarpeia's Spring had brought upon the struggling nation, through the introduction of the susceptible Vestal to the charms of the Sabine king.

It merits precedence over the cackling geese, for it saved the Capitol nearly four hundred years before those valiant birds, in 390 B.C., repulsed the Gauls who were climbing the same rugged, steep, and slippery path that Tarpeia followed in her frequent visits to her Spring to catch a glimpse of her scornful charmer.

It appears to have been located near the Porta Viminalis, so called from the vimina (osiers) that grew plentifully about it, no doubt under the nourishing influence of the waters of this identical fountain.

Ovid says of it that the Naiads of Ausonia occupied a spot near the Temple of Janus at Rome, a place besprinkled by a cool fountain.

When the Sabines attacked the city and had succeeded in noiselessly opening one of the gates, the Naiads first caused an unusually large flow from the Spring, in order to flood the roadway to the gate; then, in addition, "they

placed sulphur, with its faint blue light, beneath the plenteous fountain, and they applied fire to the hollowed channel with smoking pitch."

"By these and other violent means, the vapor penetrated to the various sources of the fountain; and the waters which, before, were able to rival the coldness of the Alps, yielded not in heat to the flames themselves. The two door posts smoked with the flaming spray, and the gate was rendered impassable by this new made fountain, until the Romans had assumed their arms," and were ready to contend with the Sabine forces.

The happy result of this fearful contest, with its unusual ending in belated wedding feasts, seems unfortunately to have overshadowed interest in the remarkable natural phenomenon of a cold Spring's being temporarily, and at a very opportune moment, converted into a flooding and boiling geyser.

Afterwards Janus attempted to secure credit for heating the waters of this Spring, and pointed to his chapel and altar nearby as having been erected in acknowledgment of his assistance. He said; "I showered forth sudden streams of water; but first I mingled sulphur in the hot streamlets, that the boiling flood might obstruct the passage of Tatius."

And this short and graphic account is worth noticing, as it may take this curious incident in the life of the Spring out of the mythical, by immediately suggesting that it was due to some of those volcanic commotions that affected the near neighborhood in the era when the vents of the fires that supplied Rome with building stone, and the Alban lakes with beds, still frequently furnished heat and flame.

A somewhat similar occurrence took place in the

province of Elis, in Greece, as late as 1909, when, after an earthquake in the month of July, hot water flowed from many of the Springs in that stricken district.

Ovid. *Fasti*; I. line 269.

Ovid; *Meta.* XIV. line 786.

433

FAUNUS AND PICUS

This Spring rose at the foot of the Aventine, a hill which was frequented by Faunus and Picus, two very ancient demigods of the country.

The hill since those times has had a varied and frequently unsavory history; in its groves took place the mysteries of Dionysus and the pranks of the Mænads, until the growing scandals of the proceedings compelled the Senate to suppress them.

Later on, St. Paul is supposed to have lived on the hill, prior to his imprisonments and subsequent execution, among the Christians accused of setting fire to the city in the time of Nero, who, it was rumored, accompanied the conflagration with his lyre and a song of the sacking of Troy.

Of this Spring, Ovid says; "It was in a grove dark with the shade of the holm-oak, on seeing which you might readily say 'Surely a divinity dwells here.'"

"In the center was a grassy plot, and covered over with green moss a constant stream of water trickled from the rock.

"From this stream Faunus and Picus were wont generally to drink alone."

While interest in this fountain has been overshadowed by the Spring of **Egeria**, it is more closely and strikingly connected with the life of King Numa Pompilius, the

sovereign who first succeeded Romulus, the founder of Rome, than even the one that watered the field, and that he hallowed for the use of the Vestal virgins, and for cleansing their sanctuary and its appurtenances; that Spring having probably been farther north and nearer the temple of Vesta that he constructed.

Numa, in many respects, forcibly reminds one of Moses. Their rulerships were identical in length of time and may be characterized as eras of practically perfect peace with surrounding peoples.

They were the lawgivers of their followers and claimed divine inspiration for their enactments, and both of them forbade the representation of God in the form of man or beast. They were fond of solitude remote from their fellow men, and both performed miracles, among which the changing of Numa's earthen dishes into precious stones was both more petrifying and more practical than the transformation of the rod into a serpent.

The one received from above the stone tables, and the other received from the same source the brazen shield, and both founded a Priesthood.

Moses dreaded the fire of the burning bush, and Numa feared the fire of the lightning, and sought means to avert it.

He consulted Egeria as to how this might be done, but even her wisdom did not pretend to such extreme heights of science, and she was obliged to advise him to apply to Faunus and Picus; thereupon Numa repaired to their fountain, and, after sacrificing a sheep, drugged the water with wine, and waited nearby until the two, having refreshed and fuddled themselves with copious draughts, fell into a heavy sleep.

Then Numa sprang upon them and bound them securely, and when they had awakened from the effects

of their debauch, compelled them, as the price of their liberty, to furnish the information he desired.

They told him that Jove alone had full power over his weapons and then, with ineffable incantations, they drew down the god of lightning from heaven, in which proceeding some suppose there is a veiled reference to a discovery not unlike that made by Franklin with his key and kite and wetted string.

At this descent, the tops of the Aventine forest trembled, as Mount Sinai quaked, and then, as Moses argued on Mount Horeb, Numa engaged in a discussion and sharp-wit contest with Jupiter, and learned that the lightning might be averted by means of an onion, some hairs, and a fish; a formula that suggests an impersonation, by one of the two gods of the Spring, before the effects of its winey mixture had been thoroughly slept away.

At other times, when Numa was in need of new knowledge or information, he followed a more lazy and leisurely course; dressing himself in fresh fleeces, and wreathing his temples with the beechen bough, he would go to the grove and sacrifice a sheep to Faunus and another to Sleep, and, after twice sprinkling his head with water from the fountain, would compose himself for slumber.

Then when Night, her gentle brow crowned with the poppy, came with an escort of shadowy Dreams, Faunus would appear, and through the agency of a vision utter words and give the king oracular instruction or directions, whose meaning, when he awoke, Egeria would resolve and make clear to the mystified monarch.

It was in Numa's reign that metal was first impressed with the figure of an ox to be used as Roman money, and, possibly, in this incident could be found a suggestion

that might give a deeper insight into the peculiar castings or coinings of the "Gods" that were called the "Golden Calf," out of the jewels of gold that the Israelites borrowed of the Egyptians, on the eve of their exodus under the lead of Moses.

Ovid; *Fasti*; III. line 295 and 300.

Ovid; *Fasti*; IV. line 666.

434

EGERIA

There was a Roman Spring that became lastingly linked with the name of the nymph Egeria. Juvenal refers to it as her trysting place with King Numa, and indicates that it was not very far from the Porta Capena.

The use of such an elastic measure of distance very probably explains why each of several fountains, that are miles apart, is today asserted to be the original Spring of Numa's favorite; for the broad valley of the Campagna that stretches from Rome, at the Porta Capena, to the feet of the distant mountains, produced Springs enough to warrant the building of many aqueducts, and feed the pride of several fountain owners, by giving them ample opportunity to point to more than one grotto as the home of Egeria's Spring.

Thus three Springs were raised to honor, with even less effort than Sancho Panza's illustrious friend exerted in giving many heads to one table, by changing his seat from one chair to another.

The site of this fountain is closely associated with the earliest history of Rome, as Numa Pompilius frequented the grotto in its thick grove while preparing his codex of laws, which, perhaps with the view of securing for it more

ready and undisputed sanction, he attributed to the inspiration of the nymph Egeria.

In subsequent ages the Spring and its surroundings saw many changes; the place was beautified with temples, and the native tufo, and the margin of green turf that enclosed the Spring, gave place to a marble basin and paving; the neighborhood was converted into a park, and, the face of nature having been changed the influence of Egeria, its presiding genius, was lost.

Later, when extravagance, luxury, and the cost of high living had increased the greed of the people, and the city's need of money, the park was rented out for habitations to a rabble of Jew beggars that Domitian had driven from the city.

The ancient Porta Capena, which is often confounded with the present gate of San Sebastian, was probably a mile closer to the city than the latter, near which the First Mile-stone was found.

In Juvenal's time, some 800 years after Numa had passed away and eighteen hundred years ago, two Roman gentlemen paused near the Porta Capena, and chatted entertainingly about the Spring, the times, and their personal affairs.

One of them, Umbricius by name, had just given up his residence in Rome and was on his way to Cumæ, followed by a cart containing his personal effects. His reasons for changing his lodgings were numerous, and, read by themselves, might be taken for the talk of a dweller in some large city in the XXth century; he was fleeing from the constant dread of fires, from the perpetual tearing down of houses, and from the thousand dangers of a cruel city; and perhaps he refers to something like the interminable song of the present Summer Restaurant, when he complains of the poets, spouting even in the month of August!

Rome, he says, is no place for honest pursuits, and he is leaving it to those who turn black into white, and who barter in contracts; contracts for building temples, for clearing rivers, for constructing harbors, for cleansing sewers, and for what not. In short, he is moving to the country, to—much as a New Yorker might speak of going to Hempstead—the place where the aviator rested his weary wings.

Little could good Umbritius have dreamed at that time that Lieut. Vivaldi of the same nativity would nearly twenty centuries later, on the twentieth of August, 1910, rest his weary wings, and lose his life, by the fall of an army aeroplane within a few miles of where he stood, much as Icarus, the too venturesome son of the pioneer in airmanship, brought his untimely experiment to a close in a more amateurish but similar, sudden descent.

Rome, Umbritius goes on to say, is changed in many ways that make it a less desirable residence than formerly;—Here, he continues, where Numa used to make assignations with his nocturnal mistress, the grove of the once hallowed fountain, and the temples, are, in our days, let out to Jews whose whole furniture is a basket and a bundle of hay. Every single tree is made to pay a rent, and, the Camenæ having been ejected, the wood is one mass of beggars.

Afterwards, the neighborhood improved, and Byron who visited the Spring in 1817, and devoted to it five stanzas in *Childe Harold*, wrote that its grove was formerly frequented in Summer, particularly on the first Sunday in May, by the modern Romans, who attached a salubrious quality to the fountain, which trickles from an orifice at the bottom of the vault of the grotto and creeps down the matted grass into the brook *Aquataccio*, which is the ancient *Almo*. Byron's poetical picture shows the

fountain robbed by the villa owners, and almost reduced to the primitive stage that Juvenal sighed for;—

The mosses of thy fountain still are sprinkled
With thine Elysian water drops; the face
Of thy cave guarded Spring, with years unwrinkled,
Reflects the meek eyed genius of the place,
Whose green, wild margin, now no more erase
Art's works; nor must the delicate waters sleep,
Prison'd in marble, bubbling from the base
Of a cleft statue, with a gentle leap
The rill runs o'er, and round, fern, flowers and ivy creep.

In ancient times the Almo was renowned for its medicinal and purifying properties; the cattle were brought to its banks to be healed of their diseases, and apparently its virtues applied not only to brutes but to deities, for it was the custom of the Priests of Cybele, every year on a certain day in spring, to bring the sacred image of that goddess from her temple on the Palatine and wash it in this water. Later, and until a few years back, the image of our Saviour was annually brought from the church of Santa Martina in the Forum, and washed in this stream.

Among those, who consider that this Spring was within the boundaries of the city, is Lanciani, who describes it and its grotto as being, in 1880, in the lower grounds of the Villa Fonseca at the foot of the Cælian Hill near the valley della Ferratella.

Several years later, however, the advance guard in the march of modern improvement attacked the fountain, and the military engineers buried it while they were building the new hospital near Santo Stefano Rotondo.

Still, persistently, as when in human form she would brook no repression in her grief, "the Springs forced their way through the newly made ground and appeared again in the beautiful nymphæum of the villa Mattei von

Hoffmann, at the corner of the Via di Porta S. Sebastiano."

Other writers who think of the Spring as outside of the city, though not as far away as the Alban Hills, identify the ancient fountain with the one now in a grotto a couple of miles beyond the walls of Rome. Both of these sites may be reached by the same road; and a visit to the fragments of the house of Numa on the Sacra Via, where he resided after leaving the Sabine city of Cures, and to the Aventine, where he raised his altar to Jupiter, may induce a fitting mental mood in which to undertake a search for the true fountain of Egeria, the nymph that Numa loved for more than two score years.

A more detailed impression of the topography will be received if the search be conducted afoot, which it may be felt is a fitting way to approach the shrine of the nymph who inspired the laws that for many generations governed the Mistress City of the world, and the myriad peoples she conquered and ruled.

Leaving the Forum, a path over a hill and through a dilapidated park brings one to the Via San Sebastiano, which, by a sinuous course and under changing names, leads to the fountain; a few yards from where it crosses the Brook Marrana, of Lanciani's Egeria, near the Via San Gregorio, a small rounded mass of masonry marks a conjectural site of the ancient gate, the "moist Capena" where the Via Appia began. In those days when the Brook was probably left to its own devices and, during heavy rains, came up out of its narrow bed, and spread itself abroad, as even the Tiber has a fondness for sometimes doing, there was no doubt wading enough to give the gateway a wide reputation for moistness among the many travelers who, either going or coming, were forced to flounder through its muddy reaches.

The Brook passes the mill of E. Mattei just before reaching the road, and crosses to the right under the latter, nearly opposite the large brown mass of the remains of the extensive baths of Caracalla, whose cisterns and cold plunge, a quarter of a mile away, it possibly helped to supply when they were opened, nearly two hundred years after it had made the Porta Capena a synonym for waste water.

A quarter of a mile farther on, the road divides, becoming the Via Porta Latina on the left, and in the angle here is a column in front of a gateway leading into a forest-like garden, and on the left a church.

A quarter of a mile beyond is the door to the tomb of the Scipios, set in a hill hugged wall with a single large cypress tree above it, and then the Porta San Sebastiano, with two round towers, and the Via delle Mura crossing the way between them. Beyond is a Custom House with its scales, and a staff of officers armed with long, thin, rapierlike rods, with which they prod the contents of the city-bound carts in their search for wine and other dutiable supplies.

Then, passing the Via del Travicello, the cane bordered *Almo*, here ten feet wide, is reached. Beyond the *Almo*, near the church *Domine Quo Vadis* marking the meeting of the Master with Peter, the paved road forks into the *Via Ardiatina* on the right and the *Via Antiqua* on the left; and a short distance ahead of this forking there branches off, to the left of the latter road, a country field-road. Following this field-road a little bricked up arch is passed, and then a field-gate on the left. From here the roadside walls give place to thick hedges, until, suddenly, they too cease, and an unobstructed view is had of the distant Alban mountains ahead, and of a pretty, green, rolling country round about, close at hand,

with the Almo, now tree lined instead of cane bordered, meandering through the valley which is covered with fields and meadows, and dotted with grazing cows and, here and there, a plowman turning up the deep red soil behind a pair of white oxen whose early progenitors, bred for the sacrificial altars and leading a toilless life, were supposed to owe their priestly requirement, of immaculate coats, to some subtle quality in the waters of the Anio, from which they drew their draughts, and which join the Tiber a little farther north where Mettus pitched his camp.

A quarter of a mile farther on, the road approaches to within 250 feet of the Almo, where the Temple to Deus Rediculus stands, almost on its banks. This ancient little building, with terra cotta decorations and brick pillars capped with the same material, which may once have been a tomb, is now used as a barn by the farmer whose house stands next to it, and its basement has become a storage room for the family, and a playhouse for the children.

In the next half-mile three small streams are encountered; one runs through a stone canal two feet wide; another crosses the road in its natural bed; and the third runs alongside of the road, which, half a mile beyond the Temple, passes directly in front of the Shrine of Egeria, once a dark grotto from which issued a Spring of running water that irrigated a grove that surrounded it; then, velvety turf enclosed the water with a margin of green, and no marble profaned the native tufo. But that was so many centuries ago that, even nearly two thousand years before today, the reflective Roman regretted the presence of embellishing marble, and felt it chilled the influence of the presiding genius. Today the marble has disappeared, burned it may be, for lime, or perhaps still

intact and more appropriately adorning some Roman building; and only the brick and cement, that made its backing, are now to be seen in the big chamber into which the original grotto has been enlarged, by cutting back into the hill out of which the Spring still flows.

It is a spacious, arched, windowless, three sided chamber with three vacant statue niches on each of two sides; the front being open and facing the road.

The ceiling is some thirty feet in height, the hill itself having a rise of a hundred feet or more, and the chamber is approximately 25 feet wide by 60 feet long.

Projecting from the rear wall, and some three and a half feet above the floor, is a slab on which reclines the life-size statue of a woman. This figure, slightly raised at the shoulders, portrays an attitude of attention and suggests that she is listening for the expected approach of Numa.

The statue is now armless and headless, and pieces have been chipped and broken from the body whose surface has become the muster-roll of a horde of vandals, the names scrawled with various colored leads, and in all sizes of letters.

Giving off from this chamber, on the left and at the entrance, is a small anteroom, with a statue niche at the rear, and there was probably once a counterpart of this room, opposite to it, on the right hand side of the large chamber.

The Spring is behind the left sidewall of the chamber, and, through a break, in the masonry of that wall, making a small cave-like opening some six feet above the level of the floor, the water can be seen there, running in a curved channel that conducts it to the back of the statue, under which it makes its first appearance inside of the chamber.

The reclining statue's slab was supported by three

marble brackets, the center one now in part missing; these form hollow troughs, three inches wide and open at the front, through which the water comes out, falling in three streams into an eighteen inch wide stone channel in the floor. This channel, carried around the room, forms a rectangular canal border to the floor, of which it thus makes an island, and has its outlet at the entrance in front. From there the stream flows under the road, and under a two-foot wide stone canal that borders it, through a skeleton grove, and a partly cultivated forty-acre field that offers turnips at its westerly bank and sweet clover at the other, and, after traveling five hundred feet from the grotto, pours into the Almo, which has come from the east, higher up in the valley, and is not created by the Spring.

The Spring's water is not very cold, but it is not insipid and, indeed, has no peculiarity of taste.

The ancient grove is now meagerly represented by a few trees across the road and in front of the grotto; they are neither lofty nor venerable, being barely thirty feet high, and not over fifty years old, and would not attract a lingering glance but for their charming apparel of ivy, and the rather remote possibility that they may be lineal descendants from the forest that first shaded the Spring and formed the Bosca Sacra of its presiding nymph.

One can easily fancy that, even as a natural grotto, this was a cozy place in which either to frame a nation's code or loiter with a nimble-witted nymph. Lying, as it does some three miles from the town, and cushioned in the quietude of the hill-sprinkled valley, it would still, if refurnished and decorated, be an ideal study for a law compiler; the gentle splashing of the water from the three spouts below the statue, where the moisture has fostered a luxuriant growth of delicate maidenhair fern, and the

water's metrical murmur as it glides around the sides of the island floor, affording restful and suggestful rhythms in which Nature seems vaguely to whisper what might either inspire a deviser of laws or lull a dreamer and dallier.

From the front of the grotto there is an unobstructed view, westerly through the valley, to the towers of the San Sebastian gate a mile and a half away in a direct line; and, before those towers were raised, the grotto could have been descried from the Porta Capena; so that, altogether, this location seems to fit the somewhat indefinite allusions to the position of Egeria's Spring rather better than any of the other places do.

The friend of Juvenal's Umbritius, standing near the moist Porta Capena, would hardly have pointed "down this valley of Egeria" to the grotto, had it been up the hill on the left near the Villa Hoffman, or had it been near Lake Nemi, among the Alban mountains, a thousand feet higher still, and nearly twenty miles away. But, from the Porta Capena to the grotto described, there is quite an appreciable descent almost to where the Almo and the water from the Spring merge together in the clover-turnip field.

This place, too, while far enough away from the city to be secluded, is easily accessible, being but a gallop of less than a fourth of an hour through the vale to the grotto; whereas the neighborhood of the source of the Marrana Brook is almost at the center of the town as Numa knew it; and, as for Lake Nemi, the forty-mile journey there and back, with its slow, tedious, and long uphill climb, would have precluded those frequent visits to the Spring that, as Livy asserts, were made by Numa—even if the Spring at Nemi had existed in Numa's lifetime. Ovid, however, plainly states that it was not

until Numa had passed away that the Nemi Spring, fed by the tears of expiring Egeria, began to flow, and helped to form the lovely little lake it still maintains in perfect beauty, deep in the bosom of the Alban mountains.

Juvenal; Satire III.

435

JUTURNA

The fountain of **Juturna** is connected with the nymph of that name whose charms attracted the admiration of Jupiter, and whose favorite method of eluding him was to plunge beneath the waters of the streams by which she was wont to pass her leisure hours.

This practice perhaps suggested the idea that she would be flattered and pleased by being created a goddess of the Pools and Murmuring Streams, and Jupiter accordingly conferred upon her that honor in addition to his affections. That she was a being of unusual charms might be inferred from the fact that Juno preferred her among all her Latian rivals.

Her Spring was near the temple of Vesta by the Roman Forum, and was the one at which Castor and Pollux watered their horses on the 15th of July 496 B.C. after winning the battle of Lake Regillus, near Frascati, for the Romans under Postumius when their opponents, the Latins, were on the verge of victory. According to Macaulay's lay of the incident the heavenly twins, that now form the constellation Gemini, who dashed into the battle, their armor and steeds as white as snow, came out of it red with gore and they not only watered but washed their horses in the Spring.

A temple was erected to the heavenly heroes just in front of the Spring, and for centuries afterwards the anniversary of the battle was celebrated with one of the most imposing spectacles of the Eternal City, a parade of the equestrian body of many thousand horsemen who rode to the Spring to commemorate the victory and to honor the two horsemen who brought it about.

Sacrifices were offered to Juturna on the 11th of January, and the water of her Spring was used in the nearby temple of the Vestal Virgins.

The fountain was found during excavations, in 1898, which revealed traces of a marble basin of the Imperial period, and a larger and older basin of tufa which had originally received the water.

The only three columns of the temple of Castor and Pollux left standing are conspicuous pointers to the location of Juturna's Spring, which lies some twenty feet southeast of them. Its waters are contained in a brick tank floored and sided with a casing of marble, from the center of which rises a base of brick still partially layered with marble, the top of which, now covered with a thick growth of grass, formerly supported a group of the heroes and their horses. At the bottom of the tank in the southeast end is a low arch for the egress of the water; and on the northwest side opposite the three columns of the temple, is a perpendicular tube with perforations to prevent overflowing. Some of the water of the fountain was conducted through a lead pipe to the well of the Sacrarium just south of it.

The water, now perfectly clear, is about fifteen inches deep; and the bottom of the tank is some fifteen feet below the level of the forum's present pavement.

Juturna also presided over another fountain which was by the Numicum, a small river near Lavinium in Latium;

its waters were used in sacrifices, and were famous for their healing qualities.

Ovid; *Fasti*; I. ln 707. II. ln 586.

Propertius; IV. *Elegy* 22.

Æneid; XII. ln 178.

436

MERCURY

The fountain of **Mercury** was in the Via Appia, near the Capenian Gate.

Only one of the ancient writers has referred to it, and of its early history he says nothing whatever; but his description of its attraction for tradesmen, their faith in its waters, and their ceremonies and prayers when they had visited the fountain, are humorously entertaining, and show why "being in trade," even in those early days, cast suspicion upon the morals and characters of persons so engaged.

Ovid says; "If we may believe those who have experienced it, this fountain has a divine efficacy. Hither comes the tradesman having a girdle around his robes, and in a state of purity.

"He draws some of the water to carry it away in a perfumed urn. In this a laurel branch is dipped and with the wet laurel are sprinkled all the things which are intended to change owners. He sprinkles his own hair, too, with the dripping bough, and runs through his prayers in a voice accustomed to deceive; 'Wash away the perjuries of passed times,' says he; 'Wash away my lying words of the passed day, whether I have made thee to attest for me, or whether I have invoked the great Godhead of Jove, whom I did not intend to listen to me. Or, if I have knowingly deceived any other of the Gods,

or any Goddess, let the swift breezes bear away my wicked speeches. Let there be no trace left of my perjuries on the morrow, and let not the Gods care whatever I may chose to say.'

"Do but give me profits; give me the delight that rises from gain, and grant that it may be lucrative to me to impose on my customers.'

"From on high Mercury laughs at his worshipper while making such requests as these, remembering that once on a time he himself stole the Ortygian kine."

Mercury (possibly a form of the Latin word "mercari" to traffic), the God with many attributes, among which were craft and theft, had a temple dedicated to him in Rome as the patron of traders, more than two hundred and fifty years before the time of Christ, and his festival was held on the fifteenth day of May, a month that derives its name from his mother's, Maia, as the day Wednesday, in French, derives its name from his own.

If it be accepted that this fountain is the Spring which is still flowing near the old Porta Capena, and which is assumed by some to be the fountain of Egeria, then, an otherwise lost fountain is accounted for, and the fountain of **Mercury** here, and the Spring in the grotto "down the valley," become the present representatives of the two old Springs described, one of them by Juvenal, and both of them by Ovid.

A brook running down to the highway leads one directly back to its source, the Spring, which is, however, not visible from the road, although it is but a few rods distant.

The secluded precinct of the fountain was well adapted for use as a praying-place for predatory traders, a place where they could make damaging admissions and confess themselves without fear of being overheard by their

customers passing along the highway close at hand. The Spring's concealed nook is perhaps, even today, quite as retired as it was formerly, and it might still be used for its ancient purposes, if the rogueries, and the trade trickeries of former degenerate days had not entirely disappeared under the overspreading growth of honesty that now happily covers all fields of modern merchandizing.

Ovid; *Fasti*; V. ln 673.

437

SPRINGS OF THE APOSTLES

In the first century of the Christian Era there were added to the Springs of pagan Rome four orthodox fountains that sprang up miraculously, one of them at the feet of St. Peter, and the other three at the head of St. Paul.

438

ST. PETER'S SPRING

It is a matter of uncertainty, according to some skeptical writers, whether the Apostle Peter ever resided at Rome; and it would be a curious instance of the irony of fate, if, as some of the Roman artists claim, a large part of the Christian church is today paying homage to the pagan's Jove, in reverencing the statue that stands for the Apostle in St. Peter's church; while another part is venerating the mother of Antichrist, in the form of the bronze Madonna in San Agostino.

Whether or no the Apostle was ever at Rome in the flesh, he is now ubiquitously in evidence there, in name and effigy and relic. The Chapel of the Confession claims his body, and the Lateran his head, for he met, though

painlessly, the fate of St. Paul in addition to his crucifixion. A church was built over the spot where his cross stood, and other sanctuaries are entrusted with the keeping of his chair, enclosed in another of bronze; his table; his chains; and many minor mementoes.

Even from the blur that represents the city at a distance, the first outlines that resolve into form and fix the pilgrim's eye are those of the towering dome of the Apostle's church; and the little chapel, whose flooring still preserves the footprints of Jesus, where Christ intercepted him shamefacedly fleeing from martyrdom, and which takes its name from the now classic query, "*Quo Domine Vadis?*" welcomes the wayfarer, sometime before he has entered the gates of the city, to find inside the statue of the poor fisherman topping the column that first supported the effigy of an emperor.

According to Church history the Apostle not only visited Rome, but was constrained to reside there by being imprisoned in what is now known as the Carcer Mamertinus, a little cell that is still shown intact by the north-east corner of the Forum, and which though one of the oldest rooms in Rome is in a much better state of preservation than any other ancient building of that classic confine, not even excepting the Colosseum, which, next to the pyramids, is perhaps the most solid of all built up structures of the ancients that have survived the wreck of time and man and the throes of the earth.

The cell is a little westward of Romulus' black marble tomb, and but a few feet from the arch of Severus which marked the ideal center of the city.

It was in the lowest part of this cell, a small dungeon that is reached today by descending a spiral stairway to nearly a score of feet below the level of the Forum's pavement, that St. Peter was confined, maybe, about the

year 64 A.D., and that, in earlier times, had perished Jugurtha, Vercingetorix, and other of the victims of Rome. In his account of the execution of the Consul Lentulus for his connection with the Catiline conspiracy, Sallust, writing 63 years before Christ, says this cell, then only twelve feet underground and called the Tullian dungeon, was a part of a prison, and that its absolute solitude and darkness were made all the more horrible by the disgusting stench from the accumulations of filth that it contained.

A small church, called San Giuseppe dei Falegnami, has been erected over the Carcer which latter was possibly originally a Wellhouse or tullianum, and was perhaps thence traditionally attributed to Servius Tullius, it being afterwards used as a place of confinement. The little duplex apartment consists of two quadrangular chambers, one below the other; the lower one accessible only through the ceiling.

After paying an admission fee of twenty-five centesimi, one enters through an iron pipe turnstile and descends by stone steps to the floor below the level of the entrance; a further descent by a curving flight takes one a story lower and into an irregular shaped room 19 ft. where longest and 10 where narrowest that is brightly lit with electric light, and the ceiling of which, somewhat rounded, is about $6\frac{1}{2}$ feet high.

Over a small table or altar is a relief in bright brass representing Paul and Peter chained to the wall, one with raised hand, and the other baptizing the jailor, while, between them, there gushes, almost knee high, the miraculous fountain that furnished the baptismal water. The fountain is represented as gushing in somewhat the form of a diminutive sheaf of wheat.

Just at the left of the altar is a worn stone post about

3 feet high, surrounded and covered with an iron railing; this post is like the one in the Trappist building at Tre Fontane. Above the post is a tablet incised, all in capitals, that reads, "Questa é la colonna dove stando legati SS apostoli Pietro e Paolo convertirno i SS martiri Processo e Martiniano custodi delle carceri et altri XLVII alla fede di Cristo quali battezzorno coll' aqua di questo fonte scaturita miracolosamente."

Two feet from the altar is the Spring, over which there is a circular dome two feet in diameter with a brass cover. Raising this cover there appears what resembles a section of earthenware drain pipe, some twelve inches in diameter and two feet deep.

The water in the pipe is clear and about twelve inches deep; the bottom is of white, well worn, smooth pebbles, but there is no motion in the water, and, although it is nearly twenty feet below the level of the Forum, it is of the temperature of the water in two marble shells on the entrance floor, while the water in the Rome hotels and fountains is quite cold. The ceiling and walls of this cell are of good sized stone blocks, as are those of the room above.

Opposite the altar is a low, rusted iron door that cannot be moved; this door is the only visible outlet for water, and as its sill is several inches high, the baptismal party must have been ankle deep in water unless a miraculous exit was furnished together with the Spring. It should be recalled, however, that during the Middle Ages the Forum became buried in rubbish, so that the ancient pavement is at places 40 feet below the present level of the ground.

The iron door is said to open into a 240 foot long passage that was discovered in 1872 to lead to the Lautumiae, "the quarries," the designation of an ancient prison cut out of rock, and which when discovered formed the cellars of houses in the Via Marforio.

As there is no outlet for the water, even if it needed one, and as it is perfectly motionless, glass clear, and without sediment or any sign of stagnation, it would seem that it is kept constantly supplied with fresh fluid, and attended to as carefully as its enemy element used to be by the pagan Vestal Virgins who fed fuel to their ever burning fire on the altar that stood a few hundred feet away, at the other side of the Forum.

In the wall near the top of the winding stairway to the cell may be seen an impression like a rough mold of a fat cheeked face four inches across; it is said to be an intaglio of the side face of the Saint in one of the stones which softened sympathetically and received the impression when, upon a certain day, he rested his weary head against it for a moment, and then resumed his way, perhaps to the cross upon which he was fastened inverted, at, as some say, his own request, because in his humility he did not deem himself worthy to assume the position of his crucified Master. His wife was crucified with him, but there is no record of her humility or of how far she was guided by the example of her husband—the first of the Popes.

Over this impression is a little iron grating to protect it, and a metallic inscription recording the miracle and vouching for the identity of the stone.

In this dungeon today, lit with the latest patent of electric lights, scrupulously clean, and looking with its fittings like a comfortable little chapel, one needs to recall the description that Sallust has left of this cell in order to apprehend adequately the total darkness, the disgusting filth and the nauseating odor that made it, prior to Peter's time, the most horrible place of confinement in Rome; so horrible that some have imagined that its abominations drove the Saint to try to dash his life out on the stone that holds the likeness of a face.

The chains with which the Saint was shackled are kept in the church of San Pietro in Vincoli, a few hundred feet distant from the prison, and are shown to the public on the first day of August.

439

ST. PAUL'S SPRINGS

(Tre Fontane)

The three Springs that rose at the head of St. Paul originated more sensationally than the single one that furnished water in the old Roman well-house for his brother-Apostle, Peter; and their first appearance was even more dramatic than that of **Hippocrene**, the Spring that sprang from the stroke of the hoof of the winged horse Pegasus on Mt. Helicon.

While every surrounding of St. Peter's Spring by the Forum is charged with memories and remains of the glory and the grandeur of Rome, the locale of the fountains of St. Paul, some four miles away, is devoid of all interest save that which is furnished by the fountains themselves.

The way to them, after leaving the brownish green Tiber, leads through the Via Marmorata and a region of junkshops, low saloons, flourmills, soap factories, foundries, and metal-works; it dips under the stone arch of a steam railway's bed, passes a modern gasometer, and runs into the Via Ostiensi, which, beyond San Paolo where is a basilica of the Apostle, becomes a road that is lined on both sides with eucalyptus trees. These trees in their winter bareness, are hardly less depressing than the junkshops, for they recall that the Abbazia delle Tre Fontane, to which they lead, having become a prey to

malaria was in consequence abandoned until, in 1868, it came into the hands of French Trappists who brought about a semblance of sanitary conditions, through drainage and the planting of these same dreary looking trees along the road, and in the grounds where is located the building marking the site of St. Paul's martyrdom, by decapitation.

This building is a twenty minute drive from San Paolo, and bears on its front the inscription;—"S. Pauli Apostoli martyrii locus ubi Tres Fontes Mirabilitur eruperunt," in allusion to the legend that where the Apostle's severed head first touched the ground a blood-warm fountain gushed up, and that in two other places that the head bounded to, before coming to rest, two more fountains appeared, the second one tepid, and the third cooler. In the course of time the Springs seem to have lost these variations, for Romans, of the present generation, who visited the fountains before they were covered up, were unable to detect any difference in the temperatures of the three waters.

The entrance to the rectangular building, erected over the Springs, is through one of its long sides, and against the opposite wall are three altars. In the stone floor in front of each altar is a grating covering a Spring. These gratings are about ten feet apart, and at about the same distance to the right of the first grating is a small stone post; it stands in the corner of the room and is enclosed by a high railing, and it presumably marks the spot where St. Paul stood at the fatal moment, on the 20th of June, 68 A.D.

The third Spring is thus some thirty feet from the post, so that the blow must have been delivered with considerable energy, and with a peculiar force that made the head travel the same distance at each bound.

There is at present no sound of water, nor any evidence of it in this room, and the explanation is, as given by the monks, that during an outbreak of sickness that occurred about the year 1910 it was deemed best to seal up the Springs by flagging them over. In the grounds, some two hundred yards away, there is a fountain with a large basin, and, nearby, on a sidepath, the water of a Spring issues from a pipe.

Why these ordinary, secular waters should remain exposed without fear of sickness, while the holy Springs were mistrusted, the monks would no doubt be able to explain, if they were not more particularly interested in selling pictures and sacred wares from a long row of showcases in a stone-flagged store near the spring-room.

Formerly they sold wine as well as the sacred wares in which they still deal; it was credited with the power of awakening the faithless to belief in the miracle at Cana; and the beverage that was later on manufactured in its stead was locally supposed to possess such acute apprehension that it could reveal even the mystery of what became of the foliage of the leafless eucalyptus trees.

In the room of the three altars is a small wooden table, and two low cane-seated wooden chairs; and in the wall above them is a tablet reading;—

“Siège
de la
confrérie
de
Saint Paul
apôtre
pour le
conversion
des
pêcheurs.”

On the wall just within the entrance door are two small marble sculptures; the one on the right representing the crucifixion of St. Peter head down; and the one on the left the scene at the moment St. Paul was about to be beheaded.

A large rectangle of the pavement in the center of the building is enclosed with a chain, and the immediate inference might be that the remains of the Saint repose beneath the stones of the enclosure; the body, however, is said to be preserved in a much grander building, the Basilica of St. Paul, while the head rests with that of St. Peter in the Lateran.

Returning from the Abbey one passes, when near the Porta San Paolo and the crossing of the Civita Vecchia Railway, a small chapel that marks the place where Peter and Paul had their last meeting, and a tablet affixed to it represents pictorially their parting. Twenty minutes later the visitor comes again into an atmosphere more congenial than that where the neighborhood is charged with memories of a bloody beheading, and mercenary monks, and malaria.

440

THE SPRING OF THE VIRGIN

There are no religious associations connected with this Spring, and it was probably called as it is because the name of the virgin to whom its designation was due was unknown. She was only a little Italian girl who did a deed of ordinary kindness more than twenty centuries ago; but as long as the Spring continues to flow that only known incident, in all her life, will continue to be read in the water as clearly as though the record had been written in brass.

A body of Roman soldiers had become exhausted during a summer march and craving water to quench their thirst were unable to find it until this little maid, who happened to pass their halting place, discovered their plight and furnished succor by showing them where this clear and very cold Spring lay concealed, in an out of the way place known only to the few neighboring herders of sheep.

And the soldiers in gratitude called it The Spring of the Virgin.

Its source lay far beyond the boundaries of the town, and towards Præneste, but an aqueduct was made, mostly underground, through which its waters were brought into the city for use in the baths of Marcus Agrippa.

Later, the waters again sought concealment and for a long time were lost somewhere in their subterranean channel, until Nicholas V. recovered them and reconducted them to the city where now they are not only allaying Roman thirst, as in the long-ago days of their military finders, but are gushing out copiously in the extensive and impressive fountain of Trevi, and in a dozen more of the many fountains for which Rome has always been famous; Pliny counted 105 of them in his time, and today there is no city in the world that possesses more beautifully ornamented and striking jets of water in its streets and avenues.

The old aqueduct which, with others, was ruined in the sixth century, and some remains of which have been found underground near the church of St. Ignatius, was repaired and now carries the only old-time water that flows into the town, the water of the little Virgin's Spring, whose quality, unstaled by age, compares favorably with supplies that the city receives through newer channels.

There is a superstitious belief that one may assure his return to Rome by drinking of this Spring's waters at its city fountain of Trevi, provided always that the draught is taken when the moon is at its full, and that a piece of money is thrown into the depths at the foot of its spreading cascade; and this belief is sedulously and confidently fostered by those who have charge of the fountain, for they themselves have had many repeated and convincing proofs that, when the formula is followed out strictly to the end, the waters may be relied upon to insure most pleasing returns.

Pliny says that the waters of this Spring were brought from the bye-road at the eighth milestone from the city along the Prænestine Way, and that near them was the Stream of Hercules which the former shunned to all appearances, from which circumstance they obtained the name of Virgin Waters.

He adds, and it may throw some light on the "concealment" of the waters before referred to, that for a long time past the pleasure of drinking these waters has been lost to the city, owing to the ambition and avarice of certain persons who have turned them out of their course for the supply of their country seats and of various places in the suburbs, to the great detriment of the public health.

Pliny; XXXI. 25.

441

EGERIA

One of the Springs that flowed into the Lake in the Grove of Diana near the city of Aricia was denominated **Egeria** after Numa's divinity. When referring to it,

Ovid says;—"A Nymph and wife of Numa was wont to minister to the grove and the Lake of Diana. The lake is in the Valley of Aricia enclosed by a dark wood sanctified by ancient religious awe; here lies concealed Hippolytus torn asunder by the madness of his steeds, for which reason that grove is entered by no horses.

"There the threads hang down veiling the long hedge rows, and many a tablet has been placed to the goddess found to be deserving of it. Ofttimes, the woman having gotten her wish, her forehead wreathed with chaplets, bears thither from the city the blazing torches.

"With indistinct murmur glides a pebbly stream; oft-times, but in scanty draughts, have I drunk thence; it is Egeria who supplies the water; a goddess pleasing to the Muses; she was the wife and the counsellor of Numa."

The legend recounts that upon the demise of Numa the Nymph left the city and went to the vale of Aricia, and became hysterically inconsolable; her lamentations resounded continually through the woods to the great disturbance of the other Nymphs, and even Diana herself.

Their most delicate sympathy having failed to relieve her grief, Virbius endeavored to divert her mind with tales of previous sorrows, and bade her in brusque language, almost the counterpart of some modern argot, to "Put an end to it, and consider the like calamities of others,"—particularly his own.

But neither condolences, nor the relation of the misfortunes of others, were able to mitigate her repining, and, throwing herself down at the base of the hill, she dissolved into tears, until Diana, moved by her affection, formed a cool fountain from her body and dissolved her limbs in ever flowing waters.

The proof of this story is no less indubitable than that furnished by Jack Cade's brick, for the people, on going

into the grove after Numa's death, could find no trace of Egeria—but only this fountain, the clear evidence of her transformation.

Still, notwithstanding this, St. Augustine believed in an earlier and more natural origin for the Spring, and thought that Numa used its waters in his divinations by hydromancy near the temple of Hippolytus.

The Spring of this stream was near the Aricia at which Horace was wont to stop on his journeys to Brundisium. It is now called **Fonte Gerulo** and its water was said to rush forth in such a powerful and impetuous torrent that it immediately turned mills, a change one would hardly credit in Ovid's pebbly stream flowing with an indistinct murmur and furnishing but scanty draughts.

Aricia was twenty miles from Rome on the Appian Way. Beyond it was the Grove of Diana, and a temple, consecrated to Diana Taurica, where barbarous rites were practised; the temple and the Lake were in a grove in a deep ravine, the grove being called Artemisium and Nemus. The Lake is still considered one of the most beautiful of the Italian lakes, and the town of Nemi on its eastern shore is the descendant of the ancient Nemus. (See No. 434.)

Ovid; *Meta.* XV. ln 478-552.

Strabo; V. 3. § 12.

Ovid; *Fasti*; III. ln 264.

442

ALBUNEA

The Spring of **Albunea** was buried in gloom and exhaled a noisome stench. Below it was the Oracle of Faunus and a temple of Albunea, one of the ten sibyls whose prophecies were carefully preserved in the Roman Capitol until 400 A. D., and were consulted on all mo-

mentous occasions, in the confident belief that they would provide proper counsel for the contingency.

When Æneas reached Italy after his flight from Troy, Albunea heartened him with her predictions of the great city with which his descendants would cover the seven grassy hills that were then the grazing ground of cattle. That she was living many centuries later when the Romans in the end bought from her one book of prophecies, at the price they refused, in the beginning of the negotiations, to pay for a number of volumes, is explained by the fact that she had taken advantage of Apollo's affection for her to secure from him as many years of life as there were particles in a handful of dust which she picked up. The dust particles were equal to seven ages and three hundred harvests, and all of them beyond the usual term of life were embittered by shriveling age and decrepitude, as it had not occurred to Albunea at the proper time to ask that the attributes of youth should continue as long as the years.

The Spring is now called *Albulæ Aquæ* because of its white waters which were formerly carried even to Rome for their curative properties, the noisome stench being an unduly strong expression for the odor of sulphur with which they were impregnated.

The remains of the Sibyl's temple may still be seen sixteen miles from Rome near Tivoli on the banks of the Anio.

Æneid; VII. ln 83.

443

FONTE BELLO

On one of Horace's properties, near Rome, there was a Spring that helped to swell the stream of a little river which he calls the Digentia.

The poet was personally indebted to the fountain for other effects, as he frankly acknowledged when praising it in one of his Epistles, to which fuller reference is made in alluding to another of Horace's Springs, that of Bandusia, No. 459.

Horace; Epistles I. 16. 18.

444

SINUESSA

The warm Springs of **Sinuessa** were the most popular curative waters among the Romans, until the growth of gay life around the thermal Springs of **Baiæ** offered greater social attractions.

The waters were of a relaxing nature, and their beneficial effects covered a wide field, ranging from the cure of insanity in men to the increase of progeny among women. Their neighborhood abounded in snow-white snakes; and one of the Governors of the district was said to have been born with grey hair, and with all of the sagacity it is supposed in maturer years to indicate. His name was Tarcon.

Sinuessa was the last town in Latium near the border of Campania, and on the Via Appia where that road left the seacoast at the Sinus (whence Sinuessa) or Gulf of Gæta in the Tyrrhenian Sea, which was named after one of the descendants of Hercules and Omphale who colonized the places about its shores. Horace describes a visit to Sinuessa, on one of his trips to Brundisium when he had a very affectionate meeting with Virgil, and received fuel and salt from the public officers, who were required by law to furnish those necessities to travelers.

The ruins of the town are now seen just at the foot of

the Hill of Mondragone, and the Springs, which were also known as the **Aquæ Sinuessæ**, are at present called **I Bagni**.

Pliny; XXXI. 4.

Horace; I. Satire 5.

Martial; VI. 42.

445

PLINY'S LAURENTIAN SPRINGS

The younger Pliny's Laurentian villa was on the seashore, some seventeen miles from Rome, where forests of bay trees, lauri, had suggested Laurentum as the name of the place long before Æneas landed in the neighborhood and met Latinus, who was then king of the surrounding country.

Here, where Æneas wooed and won Lavinia, the daughter of the king, the healthful and pleasant odor of the bays, and the mildening influence of the salty air on the snow-nipped winds from the Alban hills, in the course of time drew together a winter colony of Rome's best society, who dotted the shore with sumptuous private villas.

Pliny's villa was supplied with water from Springs on higher ground some distance away, but no attempt was made to use the water for fountains and streams as was done so effectively in his summer villa in Tuscany. It was used only in a spacious bathroom that had swimming pools at each end; and in another pool that was heated by steam pipes.

Besides, Pliny here at the seashore was at the edge of the Mother of all Springs, in contrast with which the others are puny and insignificant, and minor fountains would have offered no attraction.

Mentally he saturated himself with the sea; and he

dined in it, as nearly as might be, for his banquet room was built on a tongue of land that jutted out into the ocean, as his bedroom at Como jutted out into the lake, so, as he writes, that one seems to see three oceans from it, and on windy days one dined to the music of the spray that dashed against the glazed windows and the wide folding doors.

Pliny (Younger) Letters; II. 17.

446

LABANÆ

The Springs of **Labanæ** were on the Via Nomentana fourteen miles from Rome; they were cold sulphureous waters, and, in their medicinal qualities, resembled those of Albula near by.

Formerly called the **Aquæ Labanæ**, they are now known as the **Bagni di Grotta Marozza**, three miles north of Mentana the ancient town of Nomentum, where Seneca had a country house and farm, and where Martial lived, next to a temple of Flora.

Martial has given several glimpses of his country dinners the menus for which form, very unconventionally, a part of his invitations, so that the guests enjoyed a double pleasure, in having something on which they could feast their eyes in accurate anticipation.

He also explains that he lives at his humble domain because there is no place in Rome where a poor man can either think or sleep; he enumerates some of the sources of the city noises, unknowing what he escaped in the racket of elevated railways and flat wheel surface cars, and the automobile with its heart-scaring horn. There were the dronings from the schools in the morning, and

the rumble of the corn grinders' mills at night, while the hammers of the braziers, not then unionized, kept up their metallic clanging both day and night.

The money changers rattled their piles of Nero's rough coins on their dirty counters to attract attention, and beaters of Spanish gold belabored their stones with resounding wooden mallets.

Rollicking soldiers clamored in their swaggering way; and shipwrecked sailors cried aloud to gain pity for their destitution, and banged together such pieces of the wreck as they carried slung across their shoulders to testify to the truth of their noisy tales.

Jew boy-beggars monotonously whined their miseries, and the hawker of matches had a cry that made his presence known to the people in the topmost stories.

For the dinner, seven guests are invited to come at two o'clock. The opening course, whets to the appetite, consists of Mallows; Lettuces and sliced Leeks; Mint and Elecampane; Anchovies dressed with Rue and crowned with slices of eggs; and Sow's teats swimming in Tunny sauce.

The entrées are a Kid with Tid bits that need no carver; Haricot Beans; and young Cabbage Sprouts.

For the roast, there is a chicken; and a cold Ham which the host frankly admits has already appeared at table three times.

Ripe Fruits are served for dessert, together with a flagon of Nomentum wine some ten years old.

Even the accessories of the dinner are named in the invitation, which states that the conversation will be seasoned with pleasantry free from bitterness; that nothing will be said that will bring regret on the morrow; and that criticism of people will be confined to opinions about the rival factions among the charioteers of the

circus. And a promise is made, on the part of the host, that neither the strength nor the quantity of the wine will tend to induce the guests' tongues to trench upon tabooed topics.

Another dinner is varied with the addition of Eggs slightly poached; Cheese hardened on a Velabrian hearth; and Olives not plucked till touched by the cold of winter.

Oysters, too, were added; and a Fish course; and a course of Wild Game; and on this occasion there was no cold shank of an overworked Ham. One would hardly imagine that this was a dinner given to one guest only, but such was the case, and he was a poet named Julius Cerealis whom Martial advised in advance that he would not read any of his verses to, and that he would gladly listen to those of his friend.

It is much to be doubted whether, after all that, Cerealis could have balked at accommodating, just till the publishers rendered their next account.

For another dinner, given to three, there is mentioned Cauliflower, hot enough to burn your fingers; and Sausages floating on snow-white Porridge; and Pale Beans served with red streaked Bacon.

For that dinner's dessert there were ripe Raisins; and Pears that throw a homelike light on the fruit trade, because described as "such as pass for Syrian"; these were accompanied with Chestnuts from Naples that were roasted at a slow fire. During this dinner a small reed pipe was to be heard.

All of the dinners were prefaced with warm baths, which were taken in the house of a nearby neighbor named Stephanus.

Strabo; V. 3. § 11.

Martial; XII. 57. XI. 52. V. 78.

447

THE GOLDEN WATER

At Tibur, twenty miles from Rome, there was a beautiful, clear Spring called The Golden Water, so popular that the appellation was applied to all of the surrounding district.

The place was founded by Tibertus, a son of the Seer Amphiaraus, in the century before the Trojan war, on the site of a settlement that was older still. Its quarries furnished the Travertino stone with which the two largest buildings in the world were made, St. Peter's and the Colosseum.

Pliny the Younger mentions his having a villa at Tibur, but he has left no description of the fountains that it doubtless contained, for the numerous villas of the neighborhood were abundantly supplied with water, not only from the Spring, but, from the river Anio which was tapped by an aqueduct built for their owners' especial accommodation.

Neither is there any mention of the fountains in Pliny's villas at Præneste, the modern Palestrina, twenty-three miles east of Rome, and at Tusculum, twelve and one half miles from Rome.

Smith's Dic. of Gk. & Ro. Geo. "Tibur."

448

THE NEPTUNIAN SPRING

The Neptunian Spring was a fountain, at Tarracina, that caused the death of those who thoughtlessly drank of it, for which reason the ancients are said to have stopped it up.

Tarracina is about sixty miles south of Rome, on the

Via Appia where it first touches the sea, the nearness of which doubtless had something to do with the name of the fountain the ancients, as an ancient writer calls them, filled up.

To the moderns, of two thousand years ago, Tarracina was famous for a salubrious fountain that drew to the place villa owners, among whom were the Emperor Domitian, and the parents of the Emperor Galba who was born there.

The name of this latter fountain was **Feronia**. (See No. 449.)

Vitruvius; VIII. 3.

449

FERONIA

The fountain **Feronia**, white with health-giving waters, was named after a Sabine divinity to whom its surrounding grove was dedicated, and to whom a temple was erected, which became an object of special veneration to freedmen and freedwomen.

In the temple there was a stone seat, and a slave could secure liberty by occupying it.

As there is no mention of any sudden and large decrease in the number of slaves in Italy in the time of the temple's prestige, there were doubtless some hard and fast conditions to be fulfilled before those to whom bondage was galling could take a seat upon the stone and obtain their manumission; but unfortunately no writer has thrown any light on the subject to make clear to the curious what method of procedure was required.

Tarracina lay on the route that Horace used to take on his trips to Brundisium, and he wrote an entertaining account of the incidents connected with that part of the

journey which, possibly from motives of economy, he made through a canal that left the Appian Way at Forum Appii and, passing through the Pomptine Marshes, re-joined it at Tarracina.

The canal boat, drawn by a mule, made the passage during the night, and the incidents were all concentrated within the long drawn out time occupied in getting under way.

The irritating slowness of the stevedores, in putting the cargo aboard, led to an interchange of curses between them and the passengers' servants which, alone, would have put out of the question any chance of shortening the time with a nap, even if dozing had not been made impossible by the nagging of the gnats of the Marshes and the noise of the frogs in the fens; in addition to which there were the songs of a passenger and the mule driver, who vied with each other in chanting the praises of their lady loves until, under the action of plentiful draughts of thick wine, they were drugged to sleep, during which they substituted for their songs an even more intolerable duet of snoring.

After waiting until nearly daybreak without seeing any signs of starting, an over-choleric passenger then leaped out of the boat, and, by indiscriminately drubbing with a willow cudgel both the driver and his mule, which had been tethered to a stone in the starlight to graze for his supper, a start was at last effected. Thus, perforce, it was well on towards noon of the following morning before the eighteen-mile trip was completed and the canal boat reached Tarracina where, after draughts of the fountain's holy water, and a traveler's meal, the journey by the land route was resumed, and, three miles farther on, reached Anxur, a name that the poets sometimes use for Feronia when it suits their meter better.

The site of the sanctuary is pointed out on the Appian Way, 58 miles from Rome, at a place now called Torre di Tarracina, where a beautiful and abundant source of limpid water breaks out at the foot of one of the hills that hem in the Pomptine Marshes, and where the remains of a temple are still visible.

In Etruria there was another fountain called **Feronia** which was connected with a temple of times still more ancient, and in which prodigies were performed.

Horace; I. Satire 5. Livy; XXII. 1.

450

GHOST LAYING SPRINGS

There were three nights in the year when Springs were used in the ceremony of driving away the Roman family ghost. The ceremony was as old as the city itself, having been ordained by Romulus, upon complaint of his foster parents that they were terrified by the appearance of the bloody ghost of Remus who visited their bedside, and gibbered about his murder and about his wrongs.

The ceremony was called the Remuria from Remus' name; afterwards, for the sake of euphony, the name was changed to Lemuria, and spoken of as the Feast of the Lemures, the ghosts themselves being called Lemures.

The nights of May 9th, 11th and 13th were designated for the rite, which began at midnight when one of the family, making a noise with his hands to frighten the Spirit, proceeded barefooted to the Spring and, having washed his hands with its water, threw nine black beans behind him, saying at each throw, "With these I ransom myself and mine."

Then washing his hands again with the Spring's water, and making additional noises with the brass basin, he

repeated nine times, "Shades of my Father, depart," it being understood that by this time the ghost should have picked up the feast of beans and departed as bidden.

It is not stated which one of the Springs of Rome was used in the first performance of these rites, but doubtless in the course of time there were few Italian Springs that had not been called into requisition, according to the ritual, to free some premises of the ghost of a being who had met with the sad fate of Remus.

Ovid; *Fasti*; V. ln 435.

CAMPANIA

45^I BAIÆ

The Springs of **Baiæ** appear to have been first known to the ailing, and those who in search of health found, among its numerous fountains with their diverse ingredients and temperatures, reliefs or remedies for many bodily troubles.

Rising within sight of each other were Springs of various natures, some containing sulphur, some alum, and others of an acid character.

The neighborhood abounded in beautiful locations for outing residences, and, in the course of time, wealthy idlers and luxurious pleasure seekers built villas on those charming locations, along the coast an hour's ride west of Naples; and then, for centuries, life about the Springs of **Baiæ** moved in that eccentric round of opposite purposes that seems to become its natural orbit in most of the world's gay watering places, where a part of the visitors are feverishly seeking a respite from sickness in draughts and baths, while others, without maladies, are plunging into every variety of dissipation and depravity that conduce to the destruction of health and sow the seeds of disease.

The Springs were on the southwest coast of Campania between Puteoli and Picenum, and the place was supposed to have derived its name from one of Ulysses' companions, Baius, who was there buried.

The Springs are mentioned by Livy in connection with events in B.C. 176, when they were called **Aquæ Cumanæ**, and they and their baths continued in popular use for some 700 years thereafter.

The neighborhood now contains little but fragmentary ruins of small interest, and the Springs have lost favor, fickle Fashion having found other fountains in new fields for its amusement.

Ovid; *Meta.* XV. ln 713.

452

THE POSIDIAN SPRINGS

The **Posidian** Springs were at Baia; their waters were so hot as to cook articles of food.

They were named after a freedman, of the Emperor Claudius, Posides. Pausanias calls them the waters of Dicæarchia, and says they were so hot that in a few years they melted the lead pipes through which they flowed to the baths in which they were used at Puteoli.

Pliny; XXXI. 2. Pausanias IV. 35.

453

CICERO'S WATER

The spectacular advent of Cicero's Water, and its magical power of healing, should entitle it to a place among the miraculous Springs, and to a niche in some future hall of famous fountains.

The kindly intent of the sponsors makes ample amends for the inaccuracy conveyed in the name, as the Spring did not come into existence until after the orator's head

and hands had been cut off in the year 43 B.C., when it burst out suddenly near the entrance to one of his villas that he had called *Academia*, in veneration of Plato.

This villa, in the suburbs of Naples, lay on the seashore between Lake Avernus and Puteoli, and was celebrated for its portico and grove, as well as for being the place where Cicero composed his work entitled *Academica* and modeled on the Dialogues of Plato.

The grounds became the property of their previous owner's friend Antistius Vetus, and he, the first proprietor of the Spring, may almost be sensed as a contemporary of today and as the presiding genius of the present work of the Swiss engineers in rendering the river Rhone navigable throughout its entire course, a work that was begun nineteen centuries ago by one of Vetus' family who, while in command of a Roman army in Germany, conceived the project of connecting the northern ocean with the Mediterranean through the Rhone, and then kept his soldiers busy at it between battles.

The new Spring proved to be remarkably effective in the treatment of eye troubles, and quickly acquired great popularity on that account. With what acclamations any remedy like clean water was received by people, who needed an eyewash in those times, can best be appreciated by reading the recipes of their medical men and magicians for compounding specifics of ineffable putridities, not alone for outward application but even for use internally, though many of them seem better adapted for producing intestinal troubles than for improving the eyesight; a few of the least obnoxious of the prescriptions are;—Wearing a snake's right eye as an amulet. Carrying about a dragon's head. A diet of immature storks. A mash made of long-legged spiders. The gall of partridges.

Powders compounded of vipers' ashes. A liniment of boiled hawks. Salves made of horned owls' eyes reduced to ashes, and of vipers that had become more than gamey.

The foregoing were some of the remedies for which sufferers could substitute the waters of Cicero.

Laurea Tullius, one of Cicero's former freedmen, wrote a poem describing the Spring's sudden birth and its virtues; and the prevalence of eye troubles at that time may be inferred from its concluding line;—"May eyes unnumbered by these streams be healed."

Pliny; N. Hist. XXXI. 3. XXIX. 38.

454

SALMACIS

Martial mentions a fountain of Salmacis as one of the Springs that fed the Lucrine Lake.

Martial; X. 30.

455

ARAXUS

The Springs of **Araxus** issued from the declivities of the hill called Leucogæum from its white color; they were at Pozzuoli, a few miles beyond the Posilipo hill of Virgil's tomb on the outskirts of Naples.

They were also called Fontes Leucogæi, and are thought to be the Springs now known as the Pisciarelli.

The waters of the Spring were peculiarly efficacious for strengthening the sight, healing wounds, and for preventing the teeth from becoming loose.

The hill itself produced a chalky substance which was a necessary ingredient in making, from seed wheat, a most

delightful food, a kind of pottage, called *alica*; and the city of Neapolis received annually a sum of 20,000 sesterces for the substance that was taken from the hill to make the dainty.

Pliny; XVIII. 29.

456

ACIDULA

The waters of the cold Spring of **Acidula** were a cure for calculi.

The Spring was four miles from the most populous town on the Via Latina, Teanum, now represented by Teano where there are several mineral Springs known as Le Calderelle, instead of as formerly, *Aquæ Acidulæ*.

Pliny; XXXI. 5.

457

WELL OF ACERRA

“Mayst thou die like those whom the Punic general drowned in the waters of the well, and made the stream white with the dust thrown in.”

Those words form a mild part of the curse that Ovid pronounced upon some unknown person designated as Ibis and who had defamed him and his wife while he was in banishment; for at the age of 51 Augustus banished him to Tomi, now Tomisvar, on the confines of civilization near the mouth of the Danube.

It was a bleak and cheerless place, without trees and where one sluggish winter was always joined to another. It was subject to attacks from bandit horsemen whose viper-venomed arrows were always to be seen protruding from the walls of the houses, so that Ovid described his

life as a struggle against cold and arrows. It was moreover associated with Medea's cold-blooded murder of her brother by chopping him to pieces.

There, after years of ineffectual effort to secure his recall, he died and was buried at the age of 60, and without ever revealing the real reason of his banishment, although its ostensible cause was the publication of his book on *The Art of Love*.

It was during the last nine years of his life at Tomi that Ovid wrote the terrible anathema which Southey perhaps had in mind when he penned *The Curse of Kehama*, and which is a condensed summary of nearly all horrible happenings and deaths that had been described either as facts or as fancies; and the fate of those who were drowned in the Well of **Acerra** was one in the long list of pains and tortures that he desired for Ibis.

The Punic general was Hannibal who, in 216 B.C., during the second Punic war that he waged for fifteen years in Italy, having gotten the members of the senate into his power, threw them into the Well of **Acerra**, and made sure of their deaths by crushing them down with rocks.

Hannibal's act, at the Well of **Acerra**, seems to be better attested than the account of the stratagem by which he won a naval victory over Eumenes, whose sailors and marines he is said to have destroyed by throwing into their ships vessels filled with poisonous snakes. Though this account is regarded with suspicion, no one has questioned the statement that Hannibal poisoned himself to escape capture by the Romans to whom his existence, although he was then 65 years old and an exile, was a constant source of uneasiness.

The city of Acerra was abandoned and plundered and burned, and there are no remains of it; but a modern

Acerra occupies its site which was some eight miles north east of Naples.

Ovid; *Invective* (Ibis).

458

THE FOUNTAIN OF SARNUS

The fountain of **Sarnus** rose near the town of Nuceria, at the foot of the Apennine mountain of the same name as the Spring which was one of the chief sources of the Sarnus, a placid and sluggish river that flowed under the eastern wall of Pompeii, and emptied into the bay of Naples nine miles from Nuceria.

At present, the river reaches the bay two miles east of its former mouth, a change no doubt due to some diverting obstruction raised by Vesuvius, either in 63 A.D. when Pompeii was partly wrecked by the volcano, or, 16 years later, when the city was so completely covered with cinders that, during a thousand years, its location in the ashheap was unknown.

Epidious Nuncionus, a rural divinity, presided over the Spring and was worshipped on the banks of the river. There was a legend that, as a man, he fell into the fountain, and, not being afterwards found, was reckoned among the number of the gods.

C. Epidius, a Roman rhetorician who was one of Mark Antony's teachers, is said by Suetonius to have claimed descent from the deity of the Spring; and Pliny reports that Epidius also professed to believe that trees could talk when occasion arose to communicate with mortals.

The river was called Draco by Procopius, and it is now known as the Sarno.

Suetonius; *Lives of Rhetoricians*; IV.
Pliny; XVII. 38.

APULIA

459

BANDUSIA

Horace addressed his thirteenth ode to this Spring;—

“O, thou fountain of **Bandusia**, clearer than glass, worthy of delicious wine, not unadorned by flowers; to-morrow thou shalt be presented with a kid, whose forehead, pouting with new horns, determines upon both love and war in vain; for this offspring of the wanton flock shall tinge thy cooling streams with scarlet blood.

“The severe season of the burning dog star cannot reach thee; thou affordest a refreshing coolness to the oxen fatigued with the ploughshare, and to the ranging flock.

“Thou, also, shalt become one of the famous fountains, through my celebrating the oak that covers the hollow rocks whence thy prattling rills descend with a bound.”

The reference to flowers may indicate either that a flower bed had been laid out about the Spring, or that, following custom, there had been placed round the Spring glasses crowned with flowers, perhaps intended to make a draught more attractive to the divinity.

This Spring was six miles south of Venusia, a town in the southern part of Italy, on the Appian Way, where Horace was born on the eighth of December, 65 B.C. His father, a freedman, owned a lean farm, in the neighborhood, which he left to his son, who pleasantly tells how he

used to journey to it on a bob-tailed mule, until the land was lost through confiscation.

The Spring appears under its old name in a church record as late as the 12th century; but it is now known as Fontane Grande, which, as the name indicates, still furnishes an abundant supply of water.

Northeast of Bandusia lay the Field of Blood, near Cannæ where Hannibal fought his great battle with the Romans on the second of August, 216 B.C., when, placing his troops with their backs to the Sirocco, he advanced to victory behind a barrage of sand-laden wind that was as discomforting to his foes as the mustard gas of modern warfields.

Horace was indebted to Mæcenas for another piece of land, his Sabine Farm near Varia about 21 miles northwest of Rome, on the banks of a little river which he calls the Digentia. On this farm in a shady valley and near his villa, there was a Spring of cold and clear water, and, from what he says in his praise of it, one can imagine that often after an evening's fun with flowing flagons of Falernian, or a hard night's work over the construction of a poem, for which words were sought, according to his admitted custom, in generous and mellow wine, his throbbing head had enjoyed the relief of its cooling waters. He describes it in a letter to one of his friends as a fountain deserving to give name to a river; cool and limpid, and flowing salubrious to the infirm head. This Spring is now known as Fonte Bello, and contributes a considerable stream to Horace's river Digentia which, as the Licenza, finds its way through the Anio into the Tiber.

Horace; Odes; III. 13.

Epistles; I. 16. I. 15.

Satires; I. 6.

CALABRIA

460

BRUNDUSIUM

There was a Spring in the harbor of Brundisium that yielded water that never became putrid at sea. This was a most excellent location for such a Spring, as the port, now Brindisi, whose stag-head outline suggested its name, was the Roman side of the short ferry over which nearly all traffic to Greece and the East was conveyed.

Horace gives an enjoyable account of the inns and other annoyances that travelers had to encounter on the road from Rome to Brundisium, where his friend Virgil died on his way back from Greece.

Phalanthus, too, died in Brundisium which erected a monument to him and seems to have accorded him more honor than his own subjects who deprived him of his city, as he had deprived its founders (See No. 216). Indeed, in spite of the healthy quality of the Harbor Spring, Caesar complained of the unhealthiness of the place and the constant sickness of the soldiers who were encamped in its neighborhood.

Pliny; II. 106.

Horace; Satires; I. 5.

PELIGNI

461

THE MARCIAN SPRING

Pliny wrote that;—the most celebrated water throughout the whole world, and the one to which Rome gives the palm for coolness and salubrity, is that of the Marcian Spring, accorded to Rome among the other bounties of the gods: the name formerly given to the stream was the "Aufesian," the Spring itself being known as "**Pitonia.**"

It rises at the extremity of the mountains of the Peligni, passes through the territory of the Marsi and through Lake Fucinus, and then, without deviating, makes directly for Rome; shortly after this, it loses itself in certain caverns, and only reappears in the territory of Tibur, from which it is brought to the city by an arched aqueduct nine miles in length.

Ancus Marcius, one of the Roman kings, was the first who thought of introducing this water into the city. At a later period the aqueduct was built by Quintus Marcius Rex, the prætor, and remodeled more recently by the prætor M. Agrippa.

Ancus Marcius was the fourth king of Rome, and his reign of some twenty-four years closed in 614 B.C.; objection has therefore been taken to Pliny's coupling so ancient a monarch with the Aqua Marcia aqueduct; but, as Ancus Marcius founded towns, constructed fortresses and bridges, and built a prison, it is not improbable that he "first thought of" leading the Marcian Spring to Rome, and that from him the Spring derived its name,

which appropriately descended to the aqueduct when it was built some centuries later by the prætor Q. Marcius Rex, as Pliny distinctly states.

Ovid's native and much praised country, that of the Peligni just north of the boundary line of Latium, and the birthplace of the Spring, is called the coldest in Italy; its mountains reach the greatest height of all the Apennines, over 9,000 feet, and they feed their numerous Springs with constant snows. The Marcian water at Rome is notable for its coldness, much of its initial temperature being no doubt preserved by the shading it receives from two aqueduct streams, the Julia's and the Tepula's, that flow over it as it enters the city.

Pliny; XXXI. 24. XXXVI. 24.

Ovid; Fasti; IV. ln 685.

462

OVID'S SPRING

Ovid, who lived some two miles from Sulmo, where he was born on the 20th of March in the year 43 B.C., pleasantly describes the neighborhood as a little spot but salubrious with flowing streams that traverse the fields, and trickle among the short blades of the grassy turf that covers the moistened ground; and quite probably he drew the picture of the Spring on his own estate when telling of the one shaded by ancient trees, under which he was at the moment walking while casting about in his mind for a subject for his next poem. This was, he says, where there stands an ancient grove, and one uncut for many years; 'tis worthy of belief that a deity inhabits the spot. In the midst there is a holy Spring and a grotto arched with pumice; and on every side the birds pour forth their sweet complaint.

It was during his meditation here that Erato the Muse of Elegy, with wreathed and perfumed hair appeared, to him, followed immediately afterwards by Calliope the Muse of Ruthless Tragedy, who strode up with scowling brow, and began at once to object to his light compositions and his use of elegiac verse to the exclusion of her more ponderous form; and she demanded that he devote himself to Roman tragedy, and write in heroic verse.

The Muse of Elegy, with a merry twinkle in her eyes, interrupts to point out that Tragedy has all the while been inveighing against Ovid's light verse in that very verse itself! And before Tragedy recovers from her confusion at having been caught in making such a laughable slip, the poet succeeds in pacifying both the Muses by promising to make use of the versification of each of his visitors.

Possibly this Spring was the Fountain of Love at the foot of the Maronian Hill near Sulmona, 90 miles from Rome, where some ruins are pointed out as those of Ovid's house.

Ovid; Amours; II . Elegy 1. . II. 16.

SABINI

463

ALBULA

The waters of Albula sprang from numerous fountains. They were cold, and a cure for various diseases. They were used both internally and externally, and were of the same character as the neighboring Springs of **Labanæ** near Eretum on the Via Nomentana.

The **Albulæ Aquæ** or **Solfatara**, a sulphur lake in **Latium** near **Tibur** (**Tivoli**), was several miles from the **Sabine** Springs of Albula with which they seem to have been confounded by one of **Strabo's** translators; Albula, although the same distance of 18 miles from Rome was more north of it than **Tibur**; it was near the **Tiber** and on the **Via Salabria** where it joined the **Via Nomentana**.

The **Eretum** of the Springs' neighborhood was the place where **Hannibal** in his retreat from Rome turned off to go to the Spring of **Feronia** and pillage its temple. **Eretum**, being practically on the boundary line where **Latium**, **Etruria** and the **Sabine** territory came together, was often overrun by contending troops, and there is absolutely nothing left of it to mark its site except its sulphureous Springs.

Strabo; V. 3. § 11.

464

NEMINIA

In the valley of **Reate**, some 48 miles from Rome, there was a Spring called **Neminia** which rose up some-

times in one place and sometimes in another, and in that way indicated a change in the produce of the earth.

This peculiar statement of Pliny's may have some reference to the Spring called the **Fonte Velino** rising in Falacrinum, where a church now bears the name of Sta. Maria di Fonte Velino. The stream from that fountain made such large deposits of travertine that its course was frequently shifted, thereby rendering cultivated lands useless through inundations.

Pliny; II. 106.

465

COTYLÆ

The cold waters of the Springs at Cotylæ were used for the cure of various maladies, and were prescribed for patients both as draughts and as baths.

Cotylæ was in the country of the Sabines which was a narrow strip of territory with a length of 125 miles that extended, from the River Tiber and the town of Nomentum, north and east to the district of the Vestini. It appears to have escaped notice by anyone in recent times, and the original reference to it gives no indication of its precise location in the Sabines' small domain.

Strabo; V. 3. § 1.

ETRURIA

466

PLINY'S TUSCAN FOUNTAINS

The Tuscan villa of Pliny the Younger, was one of his summer residences, about 150 miles from Rome, by the road. It lay under the Apennines in an amphitheater ringed with hills, and well nourished with never failing streams that found their way into the Tiber, which ran through the middle of the plain.

The house, which faced the south, had a broad and long portico containing a number of bedrooms and an old-fashioned hall. In front there was a terrace, bounded with an edging of box cut in the shape of animals.

At the head of the portico, a dining room jutted out and gave views on three sides, from which could be seen not only the beauties of the surrounding country but also a part of the villa itself.

Opposite the middle of the portico stood a small summer-house shaded by four plane trees, among which was a marble fountain whose waters sprinkled the roots of the trees and the grass about them. In this small house there was an interior bedroom, from which all light, noise and sound was excluded, and a dining room facing a small court.

A second sleeping room, facing the plane trees and shaded by one of them, contained a fountain with a basin around it, into which the water flowed with a most agreeable and lulling sound.

Another, a spacious sleeping chamber, faced a fish pond, which, lying just beneath its windows, was pleasing both to the eye and to the ear, as water falling into it from a considerable height glistened white as it was caught in the marble basin.

There was a large, shaded, cold swimming bath; and one of warm water; and a third which the sun shone on and made of medium temperature.

In the spacious grounds there were flower gardens and fruit trees and box shrubs, the latter cut in the shape of letters that formed Pliny's name and that of his gardener. At the end of one of the walks, in a secluded place, there was a semicircular marble dining couch built around a graceful marble basin. It was canopied with shady vines and supported by small pillars of Carystian marble. From small pipes running through the couch, jets of water flowed into the basin, seemingly pressed out by the weight of the diners. The heavier dishes for the repasts were placed on the margin of the basin, while the lighter dishes, in the forms of boats and birds, floated on the surface of the water in revolutions that brought them successively within reach of the diners as they were required.

A fountain facing the feasters threw into the air a stream that flared outwards and dropped with musical splashings into a basin of its own. A jet from another fountain a little distance away fell noiselessly and disappeared in the ground.

Set along another path were resting chairs of marble, with a fountain at each chair, and the streams from them ran murmuring through the grounds in numerous channels, so directed as to furnish water wherever it was needed for the growing vegetation.

The Tuscan villa was near the village of Tifernum in

Umbria, and its approximate site is inferred to be about ten miles from, and northwest of the present Città di Castello.

Pliny (Younger) Letters; V. 6. X. 9.

467

AQUÆ TAURI

The Springs called **Aquæ Tauri** were discovered by a bull who was duly honored in naming them when they were found to possess qualities that made them favorites with those for whom warm baths were prescribed. Even when as a bathing resort their locality was called **Aquæ Thermæ**, the discriminating bull was pleasantly remembered by the place's patrons who preferred the old to the new designation.

They were three miles from Civita Vecchia, and are now named **Bagni di Ferrata**.

Pliny; N. Hist. III. 8.

468

PISA

Frogs were produced in the warm Springs of **Pisa**, named after the Spring in Elis.

These Springs now called the **Bagni di S. Giuliano** are about four miles from Pisa at the foot of a detached group of the Apennines.

The town was said to have been founded by people who migrated from the Spring of **Pisa** in Grecian Elis.

The old city was at the junction of the Arnus and Auser rivers and was less than three miles from the sea, but the present town, though on the site of the old one, is more than six miles from the ocean; the busy rivers have de-

posited the intervening land, and have also built up a wall between themselves so that they no longer join but run to the sea through separate channels.

Pisa is known of more generally than other minor Italian towns because of its leaning tower, a seven-story round marble belfry that slants fourteen feet from a straight line in its height of sixty yards.

The city has a curious cemetery some of the graves in which are made of imported earth, soil from Jerusalem having been procured as far back as 1228 A.D.

The Springs, which are of a mineral character, are now more noted for relieving rheumatism and other ailments than for the production of frogs.

Pliny; II. 106.

469

VETULONIA

Fish were produced in the warm Springs of **Vetulonia**, which were not far from the sea.

The Romans copied from the Vetulonians their insignia of magistracy, the fasces, the lictors, the toga prætexta, and others; but the city was destroyed, and was ignored by history for so many ages that its location was long sought for in vain. Continued search, however, resulted in its discovery in 1842 near the village of Magliano ten miles north of Orbetello, 250 yards from the sea coast, and with its Springs still warm.

Pliny; II. 106.

470

CÆRETANA

The Hot Springs of **Cæretana** were a short distance from the city of Cære, and they were resorted to by so

many people in search of health that a lusty settlement grew up around them which in time became larger than the city, and supplanted it.

At Cære there was an oracle where omens were secured by consulting pieces of wood bearing antique characters, called Sortes or Lots, and the Spring may at one time have had a part in the ceremonies.

The first town was of great antiquity, having been founded by Pelasgians, and among inscriptions that have been discovered in the ruins are some that are supposed to be in the forgotten language of that puzzling people, whose origin remains as much a mystery as it was to the ancients themselves.

The successors of the Pelasgians called the settlement Agylla, and its subsequent name Cære was the result of an unusual incident, of warfare, that occurred when a marauding party of Tyrrhenians marched up to the walls in the early part of a day, and demanded the name of the town. The solitary sentinel to whom the demand was made, ignoring the question, saluted and politely bade the party good morning. Regarding the unusual salutation to a hostile force as an auspicious omen, the assaulters, after capturing the town, adopted the sentinel's word for good morning as the name of their new possession.

When the last of the Roman kings, Tarquin, was expelled from the capital city in 510 B.C. he sought refuge in Cære; and when, July, 390 B.C., the Gauls were about to capture Rome, the most precious relics of the capital, together with the Vestals and their fire, were sent to Cære for preservation.

The city's ruins are twenty-seven miles from Rome, and the Springs are now called **Bagni di Sasso**.

Strabo; V. 2. § 3.

Livy; XXI. 62. XXII. 1.

471

FERONIA

This fountain of **Feronia** was at the foot of Mt. Soracte, now Mt. S. Oreste, where there was a temple dedicated to the Sabine goddess Feronia, and where from the times of Tullus Hostilius, who was the third king of Rome between 670 and 638 B.C., she had been held in reverence.

Tullus Hostilius instituted new religious offices, one of which was an annual meeting held around the temple; a meeting of a double nature that appealed both to traders and shoppers, and to pious devotees, by coupling together the functions of a campmeeting and a county fair; and one of the numerous wars of the king was started on the ground that the Sabines had wronged the Roman merchants at the temple of Feronia.

In the temple a remarkable ceremony was performed during which those who were possessed by the divinity, her priests and her votaries, passed barefooted over a large bed of burning coals and hot ashes without receiving any hurt.

This performance with fire, at the foot of Mt. Soracte, seems to have been a modification and then a transference of other fire rites that were in very ancient times conducted at the summit of the half mile high mountain. Those rites were said to have been performed for Apollo, the god of the sun, and even as late as the beginning of the Christian Era a few families of the Hirpi were exempted by the senate from military service and other public duties, because they conducted an annual sacrifice to Apollo on Mt. Soracte, during which they walked over a burning pile of wood without being scorched.

It is perhaps not improbable that, if the remote origin of those rites could be traced back, they would be found

to antedate the time when Apollo became known to the Romans, and to have been instituted by fire worshippers from the east who traveled through Thrace and down into the Italian peninsula to become the ancestors of the pre-Trojan inhabitants, among whom the Etrurians as the Etruscans of Tuscany are the most interesting of all the Roman tribes whose problem of origin is still unsolved.

The temple, with its side show of fire walking, and with the concessions paid by the traffickers, amassed great wealth, some of it being in the form of masses of brass that indicate contributions of a very early date. The value of the temple's accumulations was such that Hannibal was impelled to turn aside and stop in his retreat from Rome in 211 B.C., in order to plunder the sanctuary, from which he obtained a large quantity of the precious metals, and other material valuable as liquid assets.

The fountain, which is now called Felonica, at the foot of Mt. S. Oreste is supposed to mark the site of the temple that Hannibal plundered.

Another fountain on Mt. Soracte was noticed by Varro. It was a fountain that seemed to feel, and even express emotions.

It lay peacefully, in a basin that was twelve feet in circumference, until the sun began to rise, when the waters, as if conscious of its returning presence, became violently agitated, leaping and tossing as though they were under the influence of some delirious joy, or were striving to mount aloft and greet the orb of day at closer range.

This seeming sympathy of the Spring with the sun may have aroused the wonder and interest of the ancient fire-worshippers, and impelled them to regard the mountain with reverence, and consecrate it to the purposes of their long continued religious rites in the neighborhood.

There is no record of the effect these emotional waters had on human beings, but it was said that birds, even though they took only a single sip, fell dead at the fountain's brink.

There was also, in Latium, another fountain called **Feronia**.

Strabo; V. 2. § 9.

Pliny; VII. 2. XXXI. 19.

472

AQUÆ APOLLINARES

Conjectures are not in accord as to which of several Etrurian Springs represent what Martial called "those of Apollo at Cuma."

According to one, they were the Springs described as twelve miles from Tarquinii and now called **Bagni di Stigliano**; according to another, they are the Springs of **Cæretana**; and a third writer fancies that they were the **Aquæ Auraliæ** of the Antonine Itinerary and are those that were found in 1852 under a vault of Etruscan workmanship near Lake Bracciano, on property then owned by the Odescalchi family near the little settlement of Vicarello.

From the basin of the latter Springs it is stated that a ton of coins of different metals was retrieved, the position of the various layers indicating the dates of deposit, which went back to the earliest times of money, and was underlaid with votive offerings of flint implements. Such offerings, individually, were called *Stips*, meaning gift, to which the modern *Tips* bears so close a resemblance that it might perhaps lay claim to lineal descent.

These waters possessed medicinal qualities, and the neighborhood is supposed to have been a bathing and

health resort before even Rome itself was established, and to have been patronized down to the time of Trajan, whose effigy was impressed on some of the coins contained in the basin.

Martial; VI. 42.

473

AQUÆ PASSERIS

The **Aquæ Passeris**, or **Aquæ Passerianæ** as it was designated in an inscription, was the warm Spring that appears in Martial's poetry as a praiseworthy fountain that he calls "the fervid Passer."

It is supposed to have been at the place now named Bacucco, some five miles north of Viterbo, whose neighborhood produces a number of thermal Springs.

Viterbo, 42 miles N. N. W. of Rome, has numerous elegant fountains and is the marble-paved city that was the scene of the assassination of Prince Henry of England, in the XIIth century.

Martial; VI. 42.

474

CLUSIAN SPRINGS

The **Clusian** Springs in Etruria were near the city of Clusium, and were visited by such hardy invalids as had sufficient courage to expose themselves to their curative cold waters, as Horace wrote to his friend Vala when requesting information about milder places in which to recuperate.

The city was a hundred miles from Rome, in the valley of the River Clanis, and the sulphureous waters of the

Springs formed a small lake now called Lago di Chiusi.

The settlement antedated Rome by an unknown number of centuries, for, even in the early days of Æneas, Clusium and its neighboring town of Cosa furnished a thousand fighting men to oppose King Turnus. Virgil's list of the forces engaged on that occasion, and the names of the populous places from which they were drawn, cannot be read without a saddening regret for the loss of the histories of millions of people who flourished in Etruria and the territories around it—long before the founding of Rome, whose own inception stretches far enough back to be connected with many more or less mythful relations.

A remarkable structure, 300 feet square and 350 feet high, was said to have been built over a labyrinth as the tomb of Lars Porsenna, one of the later kings of Clusium; this was the king whose army, when sent against Rome in its early days, was held back single handed by Horatius Cocles while his comrades were making a bridge impassable; an act that preserved the fame of Horatius, although it failed to preserve Rome against Porsenna's onslaught.

Horace; Epistles; I. 15.

Æneid; X. ln 167.

UMBRIA

475

RUBICON

The **Rubicon** River rose from a small Spring, and the ruddy stones abounding in its bed suggested its appropriate name.

In summer it crept along with humble waves, but when swelled by winter rains it became a torrent.

When Cæsar reached its banks in the latter part of January, a three days' rain had swelled the stream to its winter size, but by placing his cavalry obliquely across the current a dam was formed behind which the infantry waded through in comparatively quiet water.

The act of crossing required more moral than physical courage, and even Cæsar's hair, what there was of it, is said to have stood on end when, taking the standard, and thus prominently assuming all responsibility, he led, in the passage. On reaching the other side, he exclaimed, "Here do I leave peace behind—henceforth, far hence be treaties."

This river, so often mentioned alike by the well-read and the unread, is as closely linked with the name of Cæsar and his immortal passage as the Delaware is with that of Washington and his celebrated crossing. Yet to be suddenly challenged to say where it is would probably be, first, a cause of pain as an innuendo of ignorance, and, then, of puzzlement; for though, oddly enough, when its location was known to everyone the source of the Nile

was a mystery, now, that the Springs of the Nile have been discovered and are accurately charted, no one knows where the Rubicon rises!

At the time of the Roman civil war between Cæsar and Pompey, a small stream of this name divided Italy from Gallia Cisalpina, and formed the southern boundary of the province of Cæsar whose passage of it was practically a declaration of war against the Republic, so that to cross the **Rubicon** became the equivalent of the phrase, as shortened from Shakespeare, about Casting the Die.

Today, those who live on the banks of the River Luso call it Il Rubicone, as they are entitled to by a Papal decree of 1756 declaring their river to have been the ancient boundary stream; but among others opinion is divided as to whether the Pisatello a little north of it, or the Fiumicino was the original Rubicon.

Lucan; *Pharsalia*; I. 183.

476

CLITUMNUS

In a letter to Romanus, Pliny the Younger says;—

“Have you ever seen the Spring at Clitumnus? If not—and I think you have not, or else you would have told me about it—go and see it, as I have done quite recently. I only regret that I did not visit it before. A fair-sized hill rises from the plain, well wooded, and dark with ancient cypress trees. From beneath it the Spring issues and forces its way out through a number of channels, though these are of unequal size. After passing through the little whirlpool which it makes, it spreads out into a broad sheet of pure and crystal water, so clear that you can count the small coins and pebbles that have been thrown into it. Thence it is forced forward, not because

of any declivity of the ground, but by its own volume and weight. So what was just before a Spring now becomes a broad, noble river, deep enough for ships to navigate, and these pass to and fro and meet one another, as they travel in opposite directions. The current is so strong that a ship going down stream moves no faster if oars are used, though the ground is dead level, but in the opposite direction it is all the men can do to row and pole their way along against the current.

“Those who are sailing for pleasure and amusement find it an agreeable diversion, just by turning the ship’s head round, to pass from indolence to toil or from toil to indolence. The banks are clad with an abundance of ash and poplar trees, which you can count in the clear stream, for they seem to be growing bright and green in the water, which for coldness is as cold as the snows, and as transparent in color.

“Hard by is an ancient and sacred temple, where stands Jupiter Clitumnus himself clad and adorned with a *prætecta*, and the oracular responses delivered there prove that the deity dwells within and foretells the future. Round about are sprinkled a number of little chapels, each containing the statue of a god. There is a special cult for each and a particular name, and some of them have Springs dedicated to them, for in addition to the one I have described, which may be called the parent Spring, there are lesser ones separated from the chief one, but they all flow into the river, which is spanned by a bridge which marks the dividing line between the sacred and public water. In the upper part you are only allowed to go in a boat, the lower is also open to swimmers. The people of Hispellum, to whom the place was made over as a free gift by Augustus, have provided a public bath and accommodation; there are also some villas standing

on the river bank, whose owners are attracted by the charming scenery. In a word, there is nothing there but what will delight you, for you may study and read the numerous inscriptions in praise of the Spring and the deity which have been placed upon every column and every wall. Most of them you will commend, a few will make you laugh. But stay, I am forgetting that you are so kind-hearted that you will laugh at none. Farewell."

This Spring, now known as **Clitunno**, still continues to attract attention, and to evoke admiration for its size and its clarity. Rising at the roadside, in a sheltering grove of poplar and willow trees, four miles from Trobeia in Umbria, its channel soon leads it into the river Tinia, and through that river its waters empty into the Tiber.

Anciently the Spring had a temple, and there were several lesser shrines about it, as Pliny describes, so that, when the place came to be a Roman post station, it was given the name of *Sacraria*.

What is now shown as the Spring's temple is said to have been originally a tomb that the Christians of the Middle Ages economically remodeled for use as a church.

Pliny (Younger) VIII. letter 8.

LIGURIA

477

ERIDANUS

The **Eridanus** of the Greeks rose at its source in a manner that well merited inspection by the curious, for, in the middle of the day, as if reposing itself, its Spring was always dry.

After a time it hid itself in a subterranean channel until it rose again in the country of the Forovibienses. Its length, with its windings, from the source was 388 miles, and it conveyed into the Adriatic as many as thirty streams; and where it discharged the vast body of its waters it was said to form seven seas.

About its source there grew a number of pine trees, called padi, whence the name Padus; and in turn it gave the name Transpadana to the region on its northern side.

At Ravenna it was called Padusa, having formerly borne the name of Messanicus. The Ligurians called it Bodincus, signifying bottomless.

Æschylus placed the Eridanus in Spain and called it Rhodanus which was confounded with Radanus, which discharged into the Vistula, and then with the Eridanus.

When Phæton, for the first time driving the chariot of the Sun, was frightened by the menacing fangs of the constellation Scorpion, and, dropping the reins, allowed the unguided horses to leave the zodiac track with their

load of heat, and scorch the Negroes black, and set fire to the world and to Phæton himself, it was the Eridanus that quenched the fire in his burning body when it fell from the careening chariot. And it was the Eridanus that received the tears shed on its banks by Phæton's sisters, Lampetie, Æglè and Phæthus, tears that formed the first specimens of precious amber.

The Po, less classic than the Tiber although it is the largest river in Italy, was the Eridanus of the Greeks, and is the Padus of present day Italians.

It takes its rise in latitude about 44° 4' N., from two Springs on the north and south sides of Mt. Viso (of old, Monte Vesulus), which is a part of the Cottian Alps.

The stream at its source is 6400 feet above the sea, but it falls a mile before it has gone twenty-one, and, increased by rains and melting snows, it becomes navigable for small barges 60 miles from the Springs.

Absorbing the waters of Italy's largest lakes, and taking in, from both sides, the contents of more than a dozen rivers, it attains a breadth of half a mile and a depth of some sixteen feet; and after running a generally eastern course across the country for four hundred miles it enters the Adriatic through marshes, and through several branches that begin to form a delta fifty miles from its debouchment.

It is estimated that the Po drains 40,000 square miles of territory, and that it is lowering a large part of that area at the rate of a foot in 729 years. With this vast amount of detritus it is pushing forward its delta at an increasingly rapid annual rate, which in some parts amounts to three hundred feet.

Pliny; II. 106. III. 20. XXXVII. 11.

Ovid; Meta. II. Fable 1.

478

AQUÆ STATIELLÆ

The **Aquæ Statiellæ** were hot sulphur mineral Springs that belonged to the Statielli, a Ligurian tribe that lived on both slopes of the Apennines where they form the flare of the valley of the Bormida River.

The Romans subjugated the tribe, sold its members as slaves, and transformed their place by the Springs into a large and populous town, in which they constructed baths of costly magnificence, the remains of which are still to be seen at the modern town of Acqui, where invalids give the old Springs a numerous patronage.

Pliny; XXXI. 2.

479

PADUA

Green plants were produced in the warm Springs of **Padua**.

The town was founded by Antenor, after his flight from Troy, and his sarcophagus is shown in the church of S. Lorenzo.

Attila razed Padua to the ground in 452 A.D., but it was rebuilt, and is now twenty-three miles, in a south-westerly direction, from Venice.

Pliny; II. 106.

480

THE APONIAN SPRINGS

The **Aponian** Springs, as their name indicates, were cures for fatigue, as also for various disorders and maladies.

They rose steaming from the earth by the Euganean hill six miles southwest of Padua, where they are now called **Bagni d'Abano**, and **Aquæ Patavinæ**, and the Springs of **Aponus**.

The numbers who visited them, even from distant parts of the Roman empire, for the relief of bodily ailments were largely increased by others who, mentally troubled, flocked to the nearby oracle of Geryon to have their doubts or fears resolved; and the oracle, after hearing what was on the mind of the inquirer, sent him to the Springs to judge, by the luck he had in tossing tali into the waters, whether Fortune would favor or cross him. A talus was the astragalus or knucklebone, one of the seven bones of the ankle of the hind leg of small cloven hoofed animals like the sheep and the calf. Whether or no the superstition, connected with the left hind foot of the rabbit, can be traced to a classic origin, the childrens' games with jackstones were originally played with tali by Greek maidens, and their pretty postures at the games are frequently pictured in the decoration of ancient vases.

The bones, modified in different ways, became dice, and, later, dominoes, bearing numbers; then other substances were substituted for the bones, sometimes even paper, as in the Chinese game of Tin Gow, the predecessor of Sniff and other American games, which is played with a pack of cards bearing domino numbers. The tali as used at the Springs were numbered only on four sides, the 2 and the 5 being omitted.

Tiberius, on his march to Illyricum, stopped to consult the oracle of Geryon and was signally honored by being directed to cast golden tali into the waters, and the successful outcome of his expedition was indicated by his throwing the highest numbers. The gleaming blocks of gold remained untouched for years, and the figures on

them could be plainly seen through the crystal waters.

Another form of divination at the **Aponian** Springs was by means of sortes, which were, in this instance, inscribed oblongs of bronze pierced with a hole for stringing them together.

Other kinds of sortes were made of wood, or some light material, and were drawn in various ways, often from an urn containing the Spring's water; the tablet that floated out first when the urn was tilted being the one from which the answer had to be ascertained.

The Springs varied in temperature; and they were averse to having young women derive benefit from their healing powers, for it was well understood that any maiden who entered the waters would be scorched.

Claudian, in one of his longest idylls, devoted three pages to describing and praising these Springs; and their cures possibly suggested the enchanted fountain from which the three sons of St. George drew the water that revived St. Anthony, of the neighboring city of Padua, from his deathly lethargy.

Lucan; *Pharsalia*; VII. ln 195.

Martial; VI. 42.

Claudian; *Idyll* VI.

GALLIA TRANSPADANA

481

PLINY'S WONDERFUL SPRING

Pliny the Younger had several villas around the Larian Lake, now called Como.

He was the nephew of the Elder Pliny, the Pickwick of ancient times who, even after writing his Natural History and a number of other books, had left over 165,000 unused notes as material for other volumes. He expired with his tablets in his hands, overcome by the gases from Vesuvius as he was making notes of the eruption.

The uncle's passion for making notes had a counterpart in the nephew's fondness for writing letters, and to those describing the destruction of Pompeii in 79 A.D., the world is indebted for its minute knowledge of that catastrophe.

In other letters he has given delightful glimpses of a wealthy and cultured Roman gentleman's homes, and his manner of living and spending his time.

Near one of his Larian Lake villas there was an intermittent Spring of which he wrote to his friend Licinius Sura as follows;—

"I have brought you as a present from my native district a problem which is fully worthy even of your profound learning. A Spring rises on the mountainside; it flows down a rocky course, and is caught in a little

artificial banqueting house. After the water has been retained there for a time it falls into the Larian Lake. There is a wonderful phenomenon connected with it, for thrice every day it rises and falls with fixed regularity of volume. Close by it you may recline and take a meal, and drink from the Spring itself, for the water is very cool, and meanwhile it ebbs and flows at regular and stated intervals. If you place a ring or anything else on a dry spot by the edge, the water gradually rises to it and at last covers it, and then just as gradually recedes and leaves it bare; while if you watch it for any length of time you may see both processes twice or thrice repeated. Is there any unseen air which first distends and then tightens the orifice and mouth of the Spring resisting its onset and yielding at its withdrawal? We observe something of this sort in jars and other similar vessels which have not a direct and free opening, for these, when held either perpendicularly or aslant, pour out their contents with a sort of gulp, as though there were some obstruction to a free passage. Or is this Spring like the ocean, and is its volume enlarged and lessened alternately by the same laws that govern the ebb and flow of the tide? Or again, just as rivers on their way to the sea are driven back on themselves by contrary winds and the opposing tide, is there anything that can drive back the outflow of this Spring? Or is there some latent reservoir that diminishes and retards the flow while it is gradually collecting the water that has been drained off, and increases and quickens the flow when the process of collection is complete? Or is there some curiously hidden and unseen balance which when emptied, raises and thrusts forth the Spring, and, when filled, checks and stifles its flow? Please investigate the causes which bring about this wonderful result, for you have the ability to do so: it is

more than enough for me if I have described the phenomenon with accuracy. Farewell."

This Spring still continues its vagaries about a mile and a half from the village of Torno on the eastern side of the lake.

Pliny's fourth suggestion explains the cause of the intermission which may readily be reproduced with any receptacle having a large syphon outlet below a smaller inlet.

As the ducts approach each other in size, the intermissions are shortened; when the sizes are made equal, the outflow becomes continuous.

Of Pliny's villas around this beautiful sheet of Lombardy water, his special favorites were two that he called Comedy and Tragedy; and he wrote that from one of them, perched on a rocky ledge above the lake, he could watch the people fishing; and from the other, which was on the shore, he could fish from his bedroom—and almost from his bed.

Pliny (Younger) IV. letter 30. IX. 7.

VENETIA

482

TIMAVUS

From the Springs of the Timavus River a whole sea burst forth with loudest din through nine mouths, according to Virgil.

Strabo described them as seven Springs of fresh water which flowed into the sea in a broad and deep river, although he admitted that six of them were said to be salt, and that on that account the place was called "The source and the mother of the sea."

Later, the number was reduced to six, and then to four, which were said to be salt only at high tide, whence they were inferred to have some under-earth connection with the ocean.

The wonders that surrounded the sources of the Timavus were increased rather than diminished by systematic and perilous explorations of members of Alpine Clubs who in recent years have tracked the stream, through deep, dark and mysterious underground channels, to its first beginnings, which are in a grotto, between the Schneeberg and Fiume, whence under the name of Reka, the Illyrian name of Fiume, it runs northwest for about forty miles, and plunges into the colossal caverns of St. Kanzian, and makes one of the greatest underground rivers of the world. It flows for nearly twenty-two miles through a labyrinth of caves and tunnels, often 900 feet below the surface, and, receiving many affluents in its

course, it burrows under the mountain called Tschitschen—Boden, and emerges as the Timavo, 200 feet wide, from a cavern at San Giovanni di Duino, with a flow of more than 85 million cubic feet a day, and after a course of a few miles falls into the Gulf of Trieste.

The grottos of St. Kanzian into which the Reka disappears begin at the end of a deep, narrow gorge which is closed by a perpendicular wall 550 feet high. In front of this cliff, and about 100 yards distant, is another wall like a port-cullis, under which the river rushes through a triangular hole. It then falls in a cascade to the foot of the great cliff, spreads out in a lake, and takes its subterranean way in a series of cataracts, falling ever and ever deeper into the depths of the earth. Having made twenty-two waterfalls in its course, it forms a great lake whose only outlet is downwards through spongy rock and narrow fissures through which it pours to appear again, near the village of Trebiciano, in a cavern 300 feet high and 700 feet long, into which it enters from a gigantic tunnel one thousand feet below the surface. Here it forms another lake whose drainage, through porous rock, gathers in the giant stream that bursts from the side of the mountain at San Giovanni.

The region of its birth is a lofty tableland called the Carso Plateau, a volcanic creation among the Dolomite Alps; it is a stretch of 3750 square miles honeycombed with craters, rocky caves and dolmas (pits), covering seventy-five miles north of Fiume and fifty east of Trieste.

The region has been likened to a sponge magnified a million times, and petrified.

Though waterless on top, it is full internally of rivers forming great lakes where blind fish swim in eternal night. Four hundred and eighteen of the carso caverns have been

explored, and practically the whole length of the Timavo's subterranean channel has been followed.

Strabo; V. i. § 8.

Literary Digest; June 9th, 1917.

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MONTE FALCONE

Opposite the River **Timavus** there was a small island, in the sea, which contained warm Springs that increased and decreased at the same time that the tide rose and fell.

These Springs are now called **I Bagni di Monte Falcone**, or, **di S. Giovanni**.

Pliny; II. 106.

ITALY: ISLANDS

SICILY

484

ENNA

To the disciple of Dædalus who soars over Sicily today, the island appears like a leaf of many tints lying a little crumpled on the surface of the sea below him—a leaf of The Garden of the Sun, as this, the second largest island of the Mediterranean came to be called, from the abundant verdure nourished by its semi-tropical climate, and a soil of singular depth and fertility.

Its flowery luxuriance has cast a charm on every visitor, so that under the spell of its endless waves of bloom and floods of flowers its soberest panegyrists, from Cicero to Sladens, have seen its mountside towns as magnified magnolias; its single houses as stemless cyclopeian lilies lying in the sunshine on its hills; and its weather-beaten hovels as tufts of homely lichen. An efflorescence is seen in every feature, so that even flocks of slowly grazing sheep suggest to some a surge of flowers against the mountain side that they are climbing.

Though none of its numerous rivers is navigable, four of its streams have brought down from antiquity a precious freight of literary lore in the legends produced by the Springs at their sources; legends that, though glorified by Ovid and Theocritus, may have originated in grotesque forms among the prehistoric Siculi, the Troglodytes from

whom many of its present inhabitants are thought to have descended, for the crude minds of these simple beings of the human race, then in its infancy, conjured up strange sights and fancies when their terrors were worked upon by the awful sounds and throes of Etna that, topping two miles by 314 feet, was visible from every part of their island cradle.

When the earliest Greek settlers arrived, in 734 B.C., they found these primitive people in possession, and, perhaps, received from them additional details regarding the sacred character of the island, and the intimate life of the goddess Ceres and her family; for both she and her daughter, Proserpine or Libera, were born in Sicily, and it was at their birthplace Enna, that occurred the great calamity whose effect, among all the marvelous inflictions of mythology, seems to rank nearest to the fatality of the flood, in its world wide results of drought and mundane misery.

As Delphi was the middle of the ancients' plate-like earth, so the site of Enna was the center of Sicily, and was called the island's navel; it was in a high and lofty situation on the top of which was a level plain, and Springs of water that were never dry.

So lovely was the principal one of these Springs that it gave the place its name of "Agreeable Fountain," as Enna is rendered. Around it were many lakes and groves, and beautiful flowers at every season of the year, flowers that painted the fields with as many tints as Nature possesses, and filled the air with so much odor that it was impossible for hounds to follow their prey by scent across the tract they covered, with marigolds, violets, poppies, hyacinths, amaranths, crocusses, lilies, and many a rose, all interspersed with thyme, rosemary, and meliote, and other nameless fragrances.

One leafy grove surrounded a lake of deep water, Pergus by name, where the songs of the swans were heard to perfection.

This lovely spot, among all the flowers of all the earth, was the cradle of Proserpine.

Here, too, Man, in this island, first tasted something more appetizing than grass, raw roots, bitter herbs, and acrid acorns; for it was here that Ceres presented him with corn, and, teaching him the intricacies of its cultivation and cookery, laid with a few flat heated stones the first foundations of that glorious gastronomic structure that has risen to the height and splendor of the modern kitchen, the mansion of an artist whose daily income is often greater than the earnings of many presidents of banks.

Nearby, and turned towards the north, there was a cavern of endless depth: there, on a certain day, appeared dread Pluto who, startled by a more than ordinary noise from Etna, had driven in great haste behind his sable steeds to see for himself what violence the face of Earth had suffered from the mountain's loud eruption. On that day Ceres and many nymphs, and some of her celestial friends, were enjoying themselves and disporting among the flowers about the lakes and fountains; and Venus, who alone had caught a glimpse of Pluto in the darkness of the cavern's mouth, induced her son, the midget archer, to sting him with a little shaft from his love-laden quiver.

Pluto, tingling with the tickle of the tiny, pleasant pain, at the very instant when his roaming eyes had Proserpine in view, at once lost sight of all the world besides, in the mental swoon of love; and, seizing her at a moment when she was separated from her friends, he sprang to his chariot and, concealed by the neighboring

heavy foliage, dashed unobserved away, plunged quickly through Cyane's Spring, and, striking back into the highway to Hell, was soon at home again with Proserpine his prisoner.

None of the busy merry-makers had seen the abduction, but hardly had it taken place before the absence of their friend was noticed, and Pleasure fled as Panic spread her gloom around the Spring of **Enna**.

The gathered flowers were dropped, the laughing eyes were filled with tears and consternation; and everyone began to seek for traces of the missing maiden. One bevy of lovely girls, in their eagerness to leave no spot unsearched, besought the higher powers for wings that they might leave the island and look through every foreign country to find their lost companion; and these, endowed with feathered pinions in answer to their prayers, became the Sirens, the beauty of whose former faces the admiring powers forbore disfiguring with feathers.

Unhampered by any of the vexatious delays the Sicilian Railway system causes the modern traveler, Ceres herself quickly visited, though without success, every crevice and cranny within the confines of the island's six hundred and twenty-four miles of circumference; and then, desisting not even at the approach of night and darkness, but lighting torches at the flames of Etna, she began a tedious tour of all the Earth; during which she introduced to the tribe of Triptolemus on the mainland the new forms of food with which she first gladdened the old-time savages of Sicily.

Then, failing to find any traces of her stolen daughter upon the habitable globe, she traversed the vast spaces of the starry firmament, eagerly asking every orb, the Moon, the Planets, and the Sun for tidings of her darling daughter.

The Moon and all the Planets, blind by day, could tell her nothing; but when at last she reached the Sun, she learned her daughter's fate and the whereabouts of her confinement.

Then, hastening through the avenues of air among the constellations of fixed and distant stars, she called on Jove to force the ruler of the lower world to give her daughter back.

And Jove agreed to do so, if Destiny did not forbid.

When Destiny, the program of the drama of The Ages, unchangeably inscribed in bronze, had been consulted, they found that Proserpine should be returned if, during her detention, no food had passed her lips.

Now Proserpine in all that time had really eaten nothing, but she had, while plunged in thought and pressing a small pomegranate to her sorrowing lips, accidentally swallowed one or more of the little grains that lay against the filmy skin.

Ascalaphus was the only witness of this accident, and, bursting with the pride of knowing something known to no one else, he told of the occurrence. Nevertheless, in the end, the decree of Destiny was partially thwarted by an arrangement that, while it did not compel Pluto to surrender the daughter, permitted her to pass at least half of each year with her Mother.

Proserpine, however, was not so overjoyed at this prospect as to forget the six months debt she owed Ascalaphus, and she paid it by giving another member to the family of birds; out of him she created the Owl, artfully endowing him with an appearance of great wisdom, while derisively depriving him of any power of telling what he seems to know.

As the story of Proserpine was passed from mouth to mouth, there were naturally some tellers here and there

who tried to couple their own names with the episode, and who claimed to have given to Ceres the clue that was really obtained from the Sun; and of all of those the contention of Arethusa appears at first sight to be the most plausible, for her underground passage might have given her, as she contended, a glimpse of Proserpine in the gardens of Tartarus.

But the general listener will find his credulity so drawn upon, by Arethusa's own history, that there will be little left for her account of her part in the pursuit of Proserpine, and as, moreover, it is evident that if she had told Ceres, before she started on her world-wide quest, she would have had no need to make it.

Arethusa's history is related in connection with the story of the fountain that bears her name.

It is, perhaps, not improbable that Ceres was an ancient queen of Sicily whose delicacy of taste led her to seek less gross forms of food than her animalish ancestors had been satisfied with, and that she was on that account numbered with the gods, for the ancients even down to the time of Cæsar were fond of deifying their rulers, and many idols have been made of grosser clay than is represented in the refinement of Ceres' nature.

Enna is now known as Castro Giovanni, and local tradition carefully marks a cavern, some five miles from the city, as the one that Pluto came through, and the banks of a small near-by lake as the site of Proserpine's abduction. The flowers and the grove, however, have disappeared, and the desolation of the neighborhood may readily be accepted as the natural and just consequence of its ancient desecration.

Ovid; *Meta.* V. Fab. 4 & 3.

Ovid; *Fasti*: IV. ln 390 et seq.

Cicero vs. Verres; 2nd pleading; bk. IV. § 48.

485

CYANE

The fountain of **Cyane**, who was the most celebrated of all the Sicilian nymphs, for Arethusa was not a native nymph, was a large and lovely pool enclosed by mountain ridges that lay between Enna and Syracuse.

When Pluto in his flight with Proserpine approached this pool, the nymph, with zealous loyalty to her imperilled friend, rose in its waters with outstretched arms to bar the racing chariot's way, and sought with hurried, heart-born words to turn the ardor of the abductor into milder ways of wooing, for Cyane had been wooed and won with gentleness by Anapis, a river, and the current of their love had run without a ripple.

But Pluto, heated by his rapid flight, and goaded by the Love god's little dart, used some violence most unworthy of a god, and, plunging downward through the Spring, cleft a chasm at the bottom and continued on his way, leaving Cyane inconsolable.

She sorrowed with a twofold grief, lamenting not only the loss of her friend but the desecration of her Spring; "She is entirely dissolved into tears, and melts away into those waters of which she had been but lately the great guardian Divinity. You might see her limbs soften, her bones become subject to bending, her nails lay aside their hardness; each, too, of the smaller extremities of the whole of her body melts away; both her azure hair, her fingers, her legs, and her feet, for easy is the change of those small members into a cold stream.

"After that, her back, her shoulders, her side and her breast dissolve, vanishing into thin rivulets. Lastly, pure water, instead of live blood enters her veins, and nothing remains which you can grasp in your hands."

But still, the voiceless water, as if it wished to show its sentience and proclaim that the faithfulness that had animated the flesh yet abided in the fluid, bore aloft on its surface with tender care the girdle that had dropped from Proserpine in her passage through the Spring; and it was the sight of this well known cincture that gave to searching Ceres the first encouragement to hope her daughter might still be traced.

This Spring is the source of the river **Cyane**, now called **La Pisma**, and is situated in low, marshy ground at the foot of the limestone hills due west from the great harbor of Syracuse, from which it is distant about two miles.

It has a beautiful circular basin, about fifty feet in diameter, and twenty or thirty feet deep.

Its pelucid, blue waters well up with a strong spring and form at once a considerable river which flows, with a deep, tranquil current for a mile or more, until it joins the Anapus immediately below the Olympeium.

Its name is supposed to have been given on account of the deep blue color of its water, and its tutelary nymph had a shrine and temple in the immediate neighborhood where an annual festival was held, the institution of which was ascribed to Hercules, and the vestiges of an ancient building, to be seen on the height above the Spring, are taken to mark the site of the temple of ancient times.

The neighborhood of this Spring is remarkable at the present time as the only place in Europe which produces the true Egyptian papyrus, and it is thought probable that the plant was introduced from Egypt by the Syracusan Kings in the days of their intimate relations with the Ptolemies.

486

ARETHUSA

The deep and sacred Spring of **Arethusa** rose near the margin of the sea in the island of Ortygia, a tiny offshoot nearly touching the larger island of Sicily.

Arethusa was a nymph of Greece and, in the words of her own mouth, was so beautiful, and so robust of build, that even she could not avoid blushing at the wealth of her personal endowments.

On a day of intense heat when she had been unusually active in skimming the glades of the Stymphalian forest, and setting her snares with all the industry upon which she prided herself, she came to the stream of Alpheus and eagerly plunged into the cooling depths of its clear and eddyless waters.

Perhaps Alpheus, too, blushed at the sight of the robustious beauties of the buxom bather; at any rate he lost little time in floating up from the depths of the pebbly bottom of the stream, and endeavored to seize her—but she fled. With the swiftness of a dove in flight she ran over fields and over mountains; over rocks and over crags; and it was not until she had covered the greater part of Arcadia that she began to be weary, and called upon Diana, with whom she held the position of bow-and-quiver carrier, to come to her assistance; and the kindly goddess, hastily plucking a dense cloud from the sky, threw it over the panting racer and hid her from the sight of her pursuer.

But Arethusa could still hear his footsteps as he groped blindly here and there through the heavy, opaque fog, and could almost feel his breath as he shouted his entreaties and called upon her by name.

In her fear, "cold perspiration took possession of her

limbs thus beseiged, and azure colored drops distilled from all her body; wherever she moved a foot there flowed a little lake. Drops trickled from her hair, and in less time than it took her to tell of it, she was changed into a stream," and, Diana having cleaved the ground below the cloud, the stream sank into the earth and, passing through dark, underground caverns, rose to the surface as a Spring in the distant, sea-surrounded island of Ortygia.

And no more pleasant retreat could have been selected in which to recuperate from the gloom of a long and dark-some journey underground, for it was averred that in Syracuse there never was a day of such violent and turbulent storms that men could not see the sun at some time or other in the day.

Alpheus, however, would not be evaded, and, as a river, he eagerly pursued the fleeing stream below the sea and rose beside it at Ortygia.

In proof that one of the river's channels really passed under the sea to Sicily, Strabo recounts that a cup from the temple of Olympia came up opposite the fountain of Arethusa.

Pausanias refused to credit this legend of love, and, indeed, if Arethusa told the truth, then Atalanta should have been pilloried as an impostress instead of being lauded by all the ages as the Princess of sprinters. Other doubters even assert that the first name of the fountain was Alphaga, the Fountain of the Willows, and that it was so called by the Phoenicians because, when they discovered it, it was surrounded with trees of that species.

Still, Arethusa was a very credible personage to the Sicilians, and some of the island's earliest coinage, in existence today, bears the impress of a fat and rather voluptuous face that evidently belonged to a well nour-

ished female who might have corresponded quite accurately with the description that Arethusa gave of herself.

Perhaps, too, the world is indebted to Arethusa for something besides a pretty coin and a pleasant conceit, for anyone who will may imagine that Archimedes who was a Sicilian, having been born at Syracuse in 287 B.C., and who thriftily worked out his problems with figures drawn in the sand of the Public Square, no less economically used the water of the public fountain of Arethusa to find the law of specific gravity, and determine how much alloy the grafting goldsmith had put in the crown that King Hiero had ordered him to make of pure gold.

Cicero in describing the fountain as he saw it, said:—"The city of Syracuse is the greatest of the Greek cities and the most beautiful of all—it is so great that it may be said to consist of four cities of the largest size. At the end of one of these, called the island, it being separated from the rest by a narrow arm of the sea, there is a fountain of sweet water; the name of which is Arethusa, of incredible size, very full of fish, which would be entirely overwhelmed by the waves of the sea if it were not protected from them by a rampart and a dam of stone."

The modern Syracuse covers only the area of the old island of Ortygia, the other suburbs of Cicero's time having been abandoned, and the sweet water of the Spring had often become savored with the salt of the sea when one of the many earthquakes, from which Sicily has suffered sorely from ancient times down to the destruction of Messina in 1908, has opened a way to the ocean; hence it is found referred to as salt by writers of one era, and as fresh by those of an earlier or a later period.

This Spring was sometimes called the sacred Spring of **Ceres**, supposably because Arethusa informed that goddess, when searching for her daughter, that she had seen

Proserpine in the gardens of Pluto in her underground passage. The designation, however, would seem to be more appropriately due to the Spring of **Cyane**, and it may not be unlikely that it was so bestowed in early times, and was later misapplied by someone who confused one Spring with the other but a few miles away.

Shelley versified Arethusa's story in English; and Keats, in his *Endymion*, amplified it with an account of what happened underground, where, through winding caverns, the two Springs dash, "swift, mad, fantastic, round the rocks" and all the while discoursing the one in passionate addresses, and the other Spring replying in phrases seemingly calculated to increase the hopes of the pursuer.

It was at Syracuse that Nelson prepared for the battle of the Nile on August 1st, 1798, and he wrote to Lady Hamilton; "Surely, watered at the fountain of Arethusa, we must have victory."

The Alpheus, now the Rufeia and the largest river in the Morea, rose in the southeast of Arcadia: in its course it frequently disappeared in one place and reappeared in another. It flowed past the temple of Olympia, a beautiful vale in Elis near the sacred sycamore grove of Altis, and emptied in the Ionic Sea.

There was also a fountain of Arethusa in Ithaca; and one close to Chalcis in Eubœa which was sometimes disturbed by volcanic agency, and which, according to Leake, has now disappeared. There were tame fish kept in this fountain, and Dicæarchus says its water was so abundant as to be sufficient to supply the whole city.

Athenæus; II. 16.

Ovid; *Meta.* V. 462. V. 564.

Pausanias; V. 7.

487

ACIS

The Spring of **Acis** rose on the eastern side of Sicily, near the base of a lemon-crowned height of Mt. Etna, and formed a small river of the same name.

It was the jealousy of Polyphemus, and the love of Galatea for Acis, that brought about the latter's sudden end, and the birth of this Spring.

They who have derived their impressions of the Cyclops Polyphemus solely from the account that Ulysses gave of him when he was still smarting from the superior wiliness and prowess of that giant, will find another instance of the many sidedness of every character in the recollections that one of his fellow islanders of a later day, Theocritus, has left on record to the credit of his mildness and the softness of his nature when his heart was touched, as it was by the charms of Galatea.

She was a sea nymph of great beauty whose name bespoke her fairness, even as the whiteness of milk caused the Greeks to call it Gala; and the account of the genesis of the Spring is related as she told it originally to her friend Scylla, who was a maiden until Circe in a fit of jealous rage changed her into that terrible rock that, aided by the opposite whirlpool, Charybdis, has been the bane of mariners from the earliest days of sea-faring.

Whether Galatea was sporting in the sea, or reposing on the shore between her graceful evolutions, and no less when absent or out of sight, the mind of Polyphemus was engrossed with thoughts connected with her alone. The flocks were neglected, and even the slight toil of tillage that sufficed to stimulate the virgin soil's fertility was given over.

Seated on a wedge-shaped crag of the mountain that

projected into the surrounding sea, whose surface formed a mirror brighter than glass, he then passed the happy hours improving his appearance and admiring those personal beauties that were as invisible to others as the wishes that fathered them. His tree-trunk cane and his ponderous pipe of a hundred reeds being laid aside, he combed his hair with the wondering rake, and made his beard symmetrical with the astonished sickle. Then, groomed to his satisfaction with the various implements of agriculture, and while awaiting the appearance of the nymph, he planned the presentation of appropriate presents, such as a pair of shaggy bear-cubs, and rehearsed aloud such phrases as became a love-sick Cyclops, until his woolly wealth, the timid and forgotten sheep, their terror at his roaring overcome by curiosity, crept cautiously around the crag, to marvel at the antics of the amorous monster while trembling at the thunderous declamations that he poured forth, with no less heat and sound than if all Etna, with its flames and rumblings, had been confined within his hairy breast.

Meanwhile, however, the heart of fair Galatea enshrined neither a mountain nor a monster, but only the image of Acis, the son of Faunus, and then a youth whom only sixteen years had seen.

Often they sat on the seashore at the base of the crag, and, concealed from the eye of Polyphemus by blocks of sheltering lava, listened with the sheep and laughed at the storm of rhapsodies that the Cyclops, unconscious of their presence, poured over their heads, rhapsodies, in praise of the charms of Galatea, that were alternated with vows to rid himself of his rival, the fragile Acis.

The peeping pair, however, growing careless in concealing themselves, the giant one day caught sight of them, and, before they could scatter out of range, he tore

a mass of rock from the mountain and hurled it with so true an aim that Acis was pinned to the earth and crushed; "The purple blood flowed from beneath the rock, but in a little time the redness began to vanish; at first it became the color of a stream muddied by a sudden shower, and then in time it became clear. Then the rock that had been thrown, opened, and through the chinks, a reed, vigorous and stately, arose, and the hollow mouth of the rock resounded with the waters gushing forth."

Acis is identified with the existing Spring which issues from under a rock of lava and forms the small stream now called Fiume di Jaci, and also Chiaci; this little river reaches the sea after a very short course during which it skirts the modern town of Aci Reale, the Acium of the ancients. The water has always been noted for its coldness and the swiftness of its current, in which features one may see typified the freezing fear of Acis and the rapidity of his short and unsuccessful flight from Polyphemus, and thus find full corroboration of the truth of Galatea's tale.

A short distance away, at Aci Castello, a succession of separated rocks running out from the shore, and partly covered by the sea, are said to be those other but missent missiles of the giant that Ulysses, more lucky than Acis, managed to elude when, a long time later, he escaped from the island where, it is no less indubitable than his own existence, he enjoyed many a cooling draught from this very fountain.

Ovid; *Meta.* XIII. Fable 7 et seq.

488

FOUNTAINS OF THE PALICI

The fountains of the Palici were twin large sulphurous Springs with geyser-like eruptions, in the form of a dome.

Their streams, thrown high into the air and falling heavily back, finally hammered to pieces the partition between them and converted the two Springs into a small lake, 480 feet in diameter, the surface of which now bubbles with escaping gas that, spreading out ineffectively in the larger vent, no longer raises the water.

The Palici were twin sons of Jupiter. Their mother was Hephæstus' daughter Thaleia, who sought refuge in the earth through a crevice she had prayed might open and allow her to hide from the wifely anger of Juno.

When the twins reached maturity, they shot up through the basins of the Springs in one of their geyser-like explosions, and the natives, accepting their awesome and spectacular advent as an indication of their divinity, received them as local deities and made a temple for them, and in early times offered them human sacrifices.

The Springs, whose holiness had thus been attested, became a kind of Court where contracts were made and oaths were taken, and where perjury was detected by writing the testimony of the contending parties on tablets which were then thrown into the water.

The tablets of true testimony floated, and those of false witnesses sank—and the perjurers immediately either died or became blind.

The temple in the neighborhood came to be a sanctuary for runaway slaves, and the Springs are prominent in history as the place where, in 102 B.C., the Second Servile Insurrection was planned and started by the slaves whose disorders kept the island in tumult for the following two years.

The lake which is fifteen miles west of Leontini is now known as Lago di Naftia.

Strabo; VI. 2. § 9.

Ovid; *Meta.* V. Fable 4.

489

AGRIGENTUM

There was a Spring at Agrigentum the waters of which were tainted by an unctuous, liquid bitumen resembling oil, which was collected on panicles or reeds, to which it readily adhered. It was made use of for burning in lamps as a substitute for oil; and also for the cure of scab itch in beasts of burden.

The city, which is now called Girgenti, was in the southwest part of the island. It was established in 582 B.C., and was said to have had nearly a million inhabitants.

The enormous wealth of the leading classes enabled them to live in the greatest luxury and to lavish vast sums even in the erection of magnificent monuments to pet birds.

Pliny; XXXV. 51.

490

PLINTHIA

In the fountain of **Plinthia**, nothing would sink.

Pliny; XXXI. 18.

491

LEONTIUM

At the town of Leontium there was a Spring the waters of which were fatal, at the end of a couple of days, to those who drank of them.

Leontium was founded in 730 B.C., on a site taken from the native Siculi, where wheat growing wild was said to have been first put under cultivation.

The town was deserted time after time, but was always re-peopled, and still exists as Leontini, though scourged with malaria, which is attributed to a shallow and stale lake, at the north of the town, that may be the product of the ancient and lethal fountain.

Pliny; XXXI. 19.

492-495

TEMENITIS. ARCHIDEMIA. MAGÆA. MILICHIE

The people of the Syracusan territory drank of the fountains (the bracketed names being their modern designations) **Temenitis** (Fonte di Canali); **Archidemia** (Cefalino); **Magæa** (Fontana della Maddalina); and **Milichie** (Lampismotto).

Pliny; III. 14.

496

ANAPUS

Ceres, when searching for Proserpine, passed the Spring of the gently flowing **Anapus**. Nearly seven hundred years before the Christian era the town of Acraë was founded by this Spring, and the remains of it have been discovered and gruesomely described as the cadaver of a great city.

Above the Spring there are some remarkable life-size figures cut in the surface of the living rock, the chief figure representing Isis, and, if she, as is supposed, was the Egyptian original of the Romans' Ceres, it is possible that the story of Ceres and Proserpine is written on the rock in these carvings, and connects Anapus, as closely as

his wife Cyane, with the incident of the loss of the goddess' daughter.

The Spring is a mile from the modern town Buscemi and twenty-four miles from Syracuse; its waters gush out of the limestone rock in considerable volume and are unusually limpid and clear; they flow through a beautiful valley and into the harbor of Syracuse, being joined within a mile of their mouth by the stream from Cyane.

Ovid; *Fasti*; IV. ln 468.

497

AMENANUS

The Springs of **Amenanus** at one time flowed, and at another time were stopped up.

After a stoppage that might have endured for several years, the Springs would reappear and flow abundantly until, as it was supposed, their passage to the surface was again obstructed by some disturbance in Mt. Etna, from whose foot they issued.

The Springs rose near Catania through which ran a small river they made, a river now called the Giudicello.

The god of the Springs was represented on the ancient city's coins, and may still be seen in specimens that have survived to the present time.

The fountains, which continue subject to the vagaries of the volcano and have periodical intermissions that establish their identity, were a few miles from the place at which visitors started out on their venturesome climb to the top of the two mile high mountain, whose frequent commotions were said to be caused by the giant Typhœus in his frenzied efforts to escape from the mass that Zeus threw over him at the time of the giants' war; when heated by some prolonged attempt to throw off the

mountain, his body scorches the earth, and his breath catching fire is exhaled as streams of flame that burst through the summit and redden the sky.

Long ago a popular and dramatic story, inculcating filial devotion, described how two Catanæans, Amphinomus and Anapias, braving great danger during an eruption of Etna, attempted to outrun a river of molten lava, while loaded down with the weight of their aged parents. The cataract of fiery lava gained many yards in every second of its pursuit, and was soon at the heels of the panting fugitives, and on the point of rushing over them and their terrified burdens, when it miraculously swerved aside and passed harmlessly by, to the wonder and delight of all breathless listeners.

It was from Catania that Rome received its first sundial which was set up in the Forum in B.C. 263.

Ovid; *Meta.* XV. 278.

Strabo; VI. 2. § 3.

Pausanias; X. 28.

SARDINIA

498-500

SARDINIA

The island of Sardinia was free from all venomous creatures save a tarantula-like spider; and of all noxious grasses but a bitter herb called the *Sardoa*, which grew about its Springs. It resembled parsley, and anyone who eat of it was said to die laughing, the resulting distortion of the features being called the Sardonic Grin, a term that came to be applied to all meaningless or simulated laughter.

Perhaps an echo of this laughter of torment may be found in the name of the fountain of **Pains**, a sacred Spring enshrined in a temple that was uncovered during excavations of the Italian ministry of Public Instruction. The structure is supposed to be three thousand years old, but the Spring is still running, and the medicinal properties attributed to it may have been made use of in the temple by priests who treated victims of the herb.

The roots of the herbs imparted none of their properties to the Springs, though they were said to cause the Sardinian honey's bitterness, a defect that still prevails, although the accused herb has not yet been identified.

Three of the Springs of the island were called **Lesitanæ**, **Hypsitanæ**, and **Neapolitanæ**; the latter being now known as *Sardara*, and the first two as *Benettuti* and *Fordungianus*.

In addition to the mystery of the unknown herb, Sardinia has more than a thousand other mysteries in a myriad of towers of massive masonry whose builders are unknown; they are called Noraghes and are some forty feet high, and shaped like cones with their upper halves cut off.

Pausanias; X. 17.

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